Man's chief End
To Glorifie GOD;
OR
Some Brief
SERMON-NOTES
On 1 Cor. 10. 31.

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John 17. 4, 5. *I have Glorified thee on Earth, and now Father Glorifie me with thine own Self.*

2 Pet. 1. 15. *I will endeavour that after my Deceaſe you may have theſe things al wayes in remembrance.*

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SERMON-NOTES

Or 1 Cor. 10. 31.

To the READER.

THE Reverend and Worthy Preacher of the Enſuing Sermons deſires none of my Commendation, the moſt precious and ſeaſonable Subject needs it not, the manner of Handling it has already had the beſt *Letters* Commendatory, *viz.* in the Conſciences, Hearts, and Lives of ſome of them who firſt ſate under the dropping of theſe Heavenly Showers that fell upon them in *Ireland* where they were Preacht. And altho' they could not but forget many of the words, yet retaining the ſavour of thoſe Truths then ſuckt in from his Mouth, they importunately deſired that not only *themſelves* might have *their minds ſtirred up by way of Remembrance*, but alſo that *theirs* and *others* their Fellow-Travellers in the ſame way, by the ſame Rule, and unto the ſame end, might ſhare in the Benefit of this Awakening and Affecting Diſcourſe. To gratifie whoſe Importunity, The almoſt inexorable Author did in the end (and indeed not till a great fit of ſickneſs had brought him in all appearance near his end) conſent to be paſſive in the publiſhing of the ſame.

And purely passive he was therein, utterly refusing (whether out of modesty, melancholy or Bodily Infirmity I say not) to be any otherwise concerned than barely to allow of their Publication.

The Notes were taken by one who was a very faithful and ready Scribe, yet (because written in Long hand) many things must needs be omitted, and others not so distinctly penned. Had they been taken by a quicker Pen, and perused by *himself*, it might well have been expected they would have been more polished and better dreſt than they now appear.

Perhaps they will not *so* please a curious and critical Age wherein men are more for *words* than *things*, for *fine* Language than *substantial Truths*, for *pleasing their Fancy*, than *feeding their Hearts* in order to *mending their Lives*, a sort of Preaching that *Paul* carefully avoided, 1 Cor. 1. 17. and 2. 1. and rather chose to use *great plainness of Speech*, 2 Cor. 3. 12. whom our Author has also imitated, as considering that those are the best Sermons that do the most *good*, & those do the most *good* that are most *understood*.

However, serious Souls will relish serious Truths. The foolishness of Preaching *is God's way* to save Souls, 2 Cor. 1. 21. and the *wisdom of God* tho' not dispensed in the words of *mans wisdom* shall be the *power of God to Salvation*, Rom. 1. 16. *and Wisdom is and will be justified of her Children.*

I am well assured that our Errand into this world and Business here is to glorify God; and am as fully satisfied that those who mind their Errand and are ingaged in the pursuit of their Business, will be thankful for any help they meet with in the way.

To have the whole heart and Soul *bent* and set for glorifying of God *here* will be found one of the most infallible Characters of a man appointed for Glory with God *hereafter*. When many whose parts and Gifts both natural and acquired have made a considerable figure in the world, and rendred them observable among Christians, shall be rejected by Christ as seekers of themselves, and workers of Iniquity; then shall those honest, upright Souls, who tho' moving in a lower sphear have aimed at this most high and glorious end, be accepted of him who demands the Heart, and values every man by his Heart.

The answer to that great Inquiry, Whom have we truly and heartily been for? and whose glory have we sought? will over a little while determine the Question concerning the Eternal Estate of all Mankind. God will abate us nothing of this, *Thou shalt be for me and no other*, Hos. 3. 3 Nor can any thing be more equal than that he from whom all things are, should have all things to be for him, and all honour and glory rendred to him. While those Jews sought Glory to themselves one of another and not

the Honour that came from God only; our Lord Jesus Christ declares their *coming* to him impossible, *John* 5. 44. And by like reason whosoever pretends to be a Believer, and yet has not learnt to deny his own vain glory, & to give all the honour that arises from ought done by him unto God only, will thereby discover and evince himself to be a meer pretender. Gods Holiness is that whereby he seeks himself, or his own glory as the ultimate end of all that he does; and hence all that are partakers of his Holiness (as all his Children are) must necessarily (though most voluntarily) do the same.

It is a solemn caution given by that blessed Apostle, 2 John 8. *Look to your selves that we lose not what we have wrought, but that we Receive a full Reward.* What God has we shall not lose, and what we do for his Glory he has, and we shall have a good account of in the day of Recompence. How many great contrivances, costly Actions, splendid performances, which were materially good, and rendred the Agents famous in the world, shall yet miss of acceptance with God, and be eternally lost to the Doers, because in the doing of them they only sought *themselves*, and not Gods Glory! See 1 Cor. 13 1, 2, 3. The Arrow may be drawn to the Head, but if not well level'd shall never hit the *Mark.* All such Labour will prove Labour in vain.

Since man by Sin lost his true end, he makes himself his end, and can do no other till he has a

new

new Nature infuſed from above, which diſpoſes him to higher Things. No Hypocrite can ever get one Hairs-breadth beyond himſelf; *Self* is the Principle he acteth from & the End he moveth towards. The new Creature being Gods Workmanship, and Created after his own Image, is only capable of acting *like his Maker*, and *for his Maker*. The *New-heart* alone can love *this* Text, and practically cloſe with *this* Doctrine. And therefore it behoves every Reader that would be a Doer, and not a Self-deceiver, to be a reſtleſs Inquirer for that Heart which the Lord can give, and right Inquirers ſhall receive, *Ezek.* 36. 26, 37.

This farther I have to advertiſe the Reader of, viz. That there is a Valedictory Epiſtle annexed, which was penned by the ſame Author, and left as his laſt Legacy to that People among whom he had ſpent ſo many Laborious Years, and for the everlaſting Weal of whom he had ſuch vehement Deſires. I muſt own that I had not the opportunity of peruſing it before it was gone to the Preſs, yet coming from one who underſtands what he ſpeaks, and lives what he writes, I doubt not of its uſefulneſs to the end propounded, viz. *nextly the Edification, Conſolation and Eſtabliſhment of thoſe to whom it was directed, and ultimately the Glory of God, and therefore is very properly joined to ſuch a Treatiſe that handles* that *Subject.*

I commend both the one and the other firſtly to thoſe who were nextly concerned in the Studying and

now in the publiſhing thereof; then to all others into whoſe Hands Divine Providence ſhall caſt this Directory. Let it be Read, Studied, Lived. And that ſuch little Books may not be among the Witneſſes for the Lord and againſt any of us in the Great Day of Judgment, is the Hearty Prayer of

I M.

1 Cor. 10. 31.

Whether therefore ye Eat or Drink, or whatsoever ye do, do all to the glory of God.

I Shall not stand upon the Coherence of the Words; only some hints to let you see how the Text comes in.

I have formerly upon another Occasion observed divers things concerning this great Apostle, and this famous Church he here writes unto; and so need not say any thing more here.

The Text is an Exhortation to all Chriſtians to the end of the World.

After the Apoſtle had Treated of many things, as in the beginning of the Chapter, *That the* Iſraelites *were Baptized unto* Moſes *in the Cloud, and in the Sea, and that though they did eat the ſame ſpiritual meat, and drink the ſame ſpiritual drink, yet they were heavily plagued for their ſins*, which eſpecially were *Idolatry*, *Fornication*, *Tempting of Chriſt*, and *Murmuring againſt God.* And then the Apoſtle makes uſe of it to caution us that we do not ſo, and tells us *they are our Examples*, and that theſe things are written for our *Admonition*: and in *ver.* 13. help is promiſed under temptation; then he hints at the Lords Supper, exhorting them *to flee from Idolatry*, becauſe that at that Ordinance they have communion with the Body and Blood of Chriſt, and by Idolatry they ſhould have communion with Devils, which would be very provoking to God.

And having deſired them to take heed of giving offence to others, eſpecially in Eating and Drinking, *ver.* 25. he tells them *they may lawfully eat and drink what is ſet before*

*fore them, and ſold in the Shambles, ver.*26,27. *asking no queſtion for Conſcience ſake*; but if any ſhould ſay it were offered to an *Idol*, then not to give offence by eating, and gives the ſame reaſons both for eating, and not eating, to wit, *ver.*26.28. *The earth is the Lords and the fulneſs thereof*: q. d. Though ſuch meat be abuſed by Idolaters yet it ceaſeth not to be Gods creature, who made it to be eaten with Thankſgiving: and yet if notice were given that it were offered to an *Idol*, not to eat it, for fear of giving offence, *for the earth is the Lords and the fulneſs thereof*, ver. 28. there are more meats created of God, and you need not eat with offence. And then comes in the Text, they are Exhorted *to mind the Glory of God* whether they eat or no.

In the Text you have a precious and neceſſary Duty exhorted unto, *To glorify God*: and this is laid down both in general in *whatſoever we do*, and in particular, in *our Eating and Drinking*: as if thoſe natural Actions were ſteps in our way to Heaven, and ſo not to be deſpiſed, or loſt by us.

DOCTRINE.

It is the grand Duty, and it ought to be the daily desire, and design of every gracious Soul to glorifie God in all it doth, yea even in its very Eating and Drinking.

This is the grand, main duty that runs, or should run through every duty: and it should be our desire, and design, and that daily, and that both in general and particular actions. And if this be not your design in all you do, God hates your performances as he does your iniquities, *Isai.*1.13,14. That man was never Regenerated that does not every day (or ordinarily) set out for God. And you ought not only to design Gods glory in general but in particular Actions.

Three things are to be attended here.

1. To show what it is in general to glorifie God.
2. What it is to glorifie God in particular and

and especially in eating & Drinking, and Recreation which may be added to it; though in this *I* shall be very brief, it has been so well handled by others.

3. Why this should be our design in every thing: but this shall come under the Use of Exhortation, and the Motives may serve for Reasons.

1. *What is it in general to Glorifie God?*

Ans. 1. Negatively, it is not to make him better, greater or more glorious, for what can be added to Infiniteness? his essential glory was, is, and will be still the same; its impossible to add to that, but his declarative glory in the World is here meant.

2. Positively it lies in three things.

1. In giving him the glory of his wonderful Perfections, by getting and careful maintaining such Notions and Apprehensions of him, in the secret of our Souls as do beget suitable dispositions towards him, and Impressions before him.

2. It consists in this, when the glory of God is plainly to be seen upon the outward face of our Acknowledgment and Deportment, or (take it in these words) Wor-

ſhiping and Walking.)

3. It lies in an actual Propoſing of the Glory of God, as our outmoſt end in all our particular actions.

Now to ſpeak to each of theſe diſtinctly:

1. It lies in giving God the Glory of his wonderful Perfections, by a getting and chearful maintaining ſuch Notions and Apprehenſions of him, in the ſecret of our ſoul; as do beget ſuitable Affections to him, and Impreſſions before him.

Gods Glory is ſeen in his Perfections, in his wonderful Holineſs, Goodneſs, Wiſdom, Faithfulneſs, &c. So that a perſon is ſaid to glorifie God when he has a right knowledg of his Perfections; and this knowledg is right when it puts a man upon magnifing, exalting, & extolling God above every perſon and thing. The Saints are often ſaid in Scripture to magnifie God, and to call on one another to do ſo, *Pſal.* 34. 3, 4. *Luk* 1. 46. the word *Magnifie*, ſignifies *to make great* but this (as you heard before) we can't properly do: our Righteouſneſs adds nothing to him, *Job* 35. 7, 8. it's only a declaring him great

great (who was infinitely ſo from Eternity) in our apprehenſion affections Impreſſions and Converſations. Hence God is ſaid to magnifie himſelf when he makes himſelf known, *Ezek* 38. *ult.* and often ſaid to *magnifie his mercy, and his great Name* when he ſhows mercy, and works for his Name ſake.

Indeed when God magnifies man (as he is ſaid to do, *Job* 7. 17.) He then really adds to him, and makes him greater. God magnified man by Creation, in giving him a rational Soul, capable of Communion with himſelf; he has magnified him much more by Redemption and Regeneration, *Rom.* 8.30. He is ſaid to Glorifie them *whom he calls*, by putting a *beauty and ſplendor upon them*, who before were little and unworthy, and he does it both by giving them Grace here, and by raiſing them to Glory hereafter. Thus God magnifies man and makes him great.

But we magnifie God when we ſet up an high Throne for him in our hearts, and make room for him in our Souls: when we do moſt highly, gloriouſly and honourably

conceive of God, this is a giving Glory to him, *Jer.* 13.16. with many ſuch like Texts that may fall in our way afterwards. He is glorious in himſelf, but we make him ſo to us, when we rightly conceive of him, and are ſuitably affected towards him.

In Scripture Gods Glory is ſaid to be his Excellency, and that is above all other things *Iſai.* 35.2. *the Glory of the Lord, and the* [*Excellency*] *of our God.* When we daily conceive of God as the moſt Excellent one, this is a *Glorifying God as God. Herod* was deſtroyed for not giving God the Glory, *Act.* 12.23. how can you Glorifie God when you forget him all the day? this cannot be: we are then Chriſtians to purpoſe when we Glorifie God as God, preferring him above all, ſee *Rom.* 1.21. O how many are guilty of the ſins of the *Heathen!* they do not Glorifie God as God; elſe they could never do that in Gods ſight, which they would not do in the ſight of a holy Miniſter, nay not in the ſight of a Child.

Now our notions of God will appear to be right when they beget ſuitable Diſpoſitions toward him, and Impreſſions before him.

1. Suitable

1. Suitable Diſpoſitions toward him, and they are five.

1. Theſe Notions put perſons upon obſerving of him daily, ſuch do not ordinarily forget God, but every thing puts them in mind of him; and they that would Glorifie God muſt begin every day, and every duty with a deſign ſo to do. Hence ſayes *David*, *My eyes are ever towards the Lord*, Pſal. 25. 15. the Saints obſerve God, and God obſerves them, *Hoſ.* 14 8. *I have ſeen him, and* [*Obſerved*] *him, and they that are wiſe and willing will obſerve theſe things*, Pſal. 107. *ult.* the whole Creation puts a good Soul in mind of God; its Gods Library, you may read your fill, it was the firſt Bible that ever God wrote: gracious Souls ſee God in every thing that he has made, and his glorious perfections in all, and give him the glory of them both in the work of *Creation* and *Providence*: as

1. His wonderful Power in making and upholding all things in their being, beauty, and order, and

2. His wonderful Wiſdom that preſerves this World, notwithſtanding all the diſorders that are in it.

3. His

3. His ſweetneſs, when he taſts ſweetneſs in any creature, O thinks he then how ſweet is he that made it! the Fountain muſt needs have more than the Stream, *Pſal.* 19. 1. *The Heavens declare the Glory of God, and the Earth ſhews his handy work.* Hab. 3. 3. *His Glory covered the Heavens, and the Earth was full of his praiſe.*, this makes them Glorifie God.

2. Theſe Notions put them upon loving him dearly; even above all.

Do you thus love him? why ſhould you not? ſeeing his Excellency is above all. Many pretend to love him, but love their *Luſts* above him; they love him not at all, and many mens Notions of him are ſuch as make them either hate him or fly from him, *Rom.* 1. 30. but gracious Souls love to give him the Glory of his Grace and Mercy, *&c.*

O its not every one that has a Right Notion of pardoning Mercy; but they that have it love him dearly: and this Love of theirs, is not only of a reſtraining, but a conſtraining nature; it conſtrains them unto all good, having had diſcoveries of God in a covenant of Grace, of God in Chriſt,

and

and of God as a Father ſitting upon a Throne of Grace: Hence theſe affections are begotten in them. Chriſt is called the *Glory of God*, yea, *the brightneſs of his Glory*, Heb. 1.3,4. *Phil.* 2.9,10,11. the *Glory of God the Father*, he is the Glaſs of the Father. Gods Glory is to be ſeen plainly in the Mediator, both in his Perſon, Miracles & Doctrine. The Saints ſee much of the Glory of God in the work of Redemption, in the Mediation and Interceſſion of Chriſt; and this makes them love him, *Pſal.* 104: 34 their thoughts are ſweet of him, and for this end, God has given you his Name in *Exod.* 34: 7: that you might know and love him. His Name ought not to be in vain to us, we are not to think of it in vain, or think of it with trouble, as the Pſalmiſt under Temptation did, *Pſal.* 77:3. *I remembred God and was troubled, but we ſhould think of him with delight.*

3. Theſe Notions of God (when Right) put them upon Truſting in him duely;

Tea though he ſlay them, they will truſt in him; *Job.* 13. 15. they give him glory by Leaving their (*All*) with him, and Laying their

their (*All*) upon him. Sometimes when you know a man to be faithful, you will ſay, I could venture all upon ſuch a mans word. *What time they are afraid, they truſt in him, Pſal.* 56. 3. Its a ſign they know his name, *Pſal.* 9. 10. Are there any that truſt not in him? They know him not; for they that know him, will put their Truſt in him, and that at all times, when not under Temptation, *Pſal.* 62. 8.

They have had ſuch Diſcoveries made to them of his Truth, Faithfulneſs, Power, and Promiſes, in Chriſt, that they cannot but give him the glory of them, by Truſting in him; *Abraham* is ſaid to glorify God by believing, *Rom.* 4. 20. (and it's no ſmall mercy that God will account himſelf glorified by you, though it be but by one act of Faith) The Word is called his glory, but chiefly the Goſpel, and the Promiſe (which eſpecially is the ground of Faith) is called the glory of God, or the Glorious Goſpel, 2 *Cor.* 4. 4. and he is ſaid *To Magnifie his Word above all his Name*, Pſal 138. 2.

Many things which are the ground of our

our Truſt and Comfort, are called the Glory of God, As

1. Pardoning mercy, *Prov.* 25. 2. It's his Glory to Conceal a thing; and that (as ſome think) is meant of pardoning ſin by the Antitheſis; its the honour of princes to ſearch out a matter; that is evil matter, ſome Treacherous matter: when God pardons he Conceals or covers ſin.

2. The Redemption of loſt man is ſaid to glorify God *Iſai.* 61. 1, 2, 3. *that he may be glorified.*

3. Gods goodneſs and gracious nature is called his glory, *Exod.* 33.18,19. *I beſeech thee ſhew me thy glory*, ſays Moſes; *I will cauſe all my goodneſs to paſs before thee* ſays God: thats good news for us, for its that we ſtand the moſt in need of; and *Eph.*3.16. *Its called Riches of glory, that is of grace.*

4. The coming of Chriſt is called the glory of God *Iſai.* 40 5. its meant of the Righteouſneſs of Chriſt that is offered in the Goſpel.

5. The Ark of the Covenant 1 *Sam.*4.*laſt* may the place where his Goſpel is preached

is

is called the place where his honour dwells in *Pſal.*26.8. his Mercy and his Arme is ſufficient for your Truſt *Pſal.* 52 8. *I truſt in the mercy of God*, Iſai. 51.5 *on my Arme ſhall they truſt.* The tokens of Chriſts grace and power are called his glory, *John* 1. 14 *John* 11.40.

4: Theſe Notions and Apprehenſions put them upon fearing him filially, *Hoſ.* 3:5:

Though they have never ſo much of a Spirit of Adoption yet they cannot but fear him; they have had ſuch Diſcoveries of his Greatneſs and Purity that they fall down before it, *Rev.*15:4. *Jer:*10:7.

5: Theſe Notions put them upon Admiring and Adoring him inwardly and ſuperlatively.

Every converted Soul is an admiring Soul; and they account every thing in *God*, and about him to be wonderful.

Do you thus know what it is to lye in the duſt at his feet and admire him? Admiration is the running over of the Underſtanding, whereby the Soul is as it were loſt in *God*:

When

When God at any time puts forth an Attribute, there is a wonderful Glory attends it; as when he puts forth acts of Juſtice on his and the Churches Enemies; *Numb:* 14:21. *Ezek:*28:22. *Ezek.*29:13.

So on the other hand, when he puts forth acts of Grace and Mercy to his poor Church there is a wonderful glory attends it, *Pſal:* 85:9. *that Glory may dwell in our Land.*

Theſe are the ſuitable Diſpoſitions that you are to have if you would evidence your notions of God to be right; and prove your ſelves to be them that glorifie God. And eſpecially this of Admiration: there is none like God, therefore none to be ſo admired, all Right worſhip is full of Admiration.

Gracious Souls cannot but admire God, and all the wayes he hath taken with them; (and this alſo make them admire themſelves in a contrary ſence, *viz:* in their own vileneſs and unworthineſs, and that they are out of hell.)

And when at any time (though its pity it is ſo ſeldom) they have ſome ſmall tranſient views and diſcoveries of him as he is now in Heaven, which is (indeed) a place of

of Glory they can't but fall admiring of him; and ſay, *Oh! what a day will that be when God ſhall come to be Glorified in his Saints, and admired in (all) them that believe*, 2 Theſ. 1.10. Heaven is ſuch a place of glory that its called glory it ſelf in 1 *Tim.* 3. *laſt Luk.* 24.26.

And when they view God as in Heaven (where he eſpecially is glorioufly revealed) *by an eye of Faith*; they cry out *he is all glorious and their worſhip is ſpent in Admiration.*

And when their Apprehenſions are Ripened they come to hope much, as well as love and fear much, they rejoyce in hope of the Glory of God, *Rom* 5.2. and though the day of Judgment be ſuch a terror to the wicked yet to poor Souls that have ſaving Apprehenſions of God, its the day of their Hopes and expectations.

And they glorifie God by marvelling, *Mat:*9.8. they may well admire Heaven, for if all the glory and ſplendor of this lower World ſhould be made to paſs by Heaven-Gates, the glorified Souls there would not think it worth one glance or caſt of their eye

eye in comparison of the Glory they behold.

This is now the first Branch, viz. suitable affections to him.

2. Branch, Suitable Impressions before him. These will sink deep into the Soul if your Notions of God be right. And these are begun in their first Conversion when their hearts are pricked, *Acts* 2. 37. they lie much under the sence and feeling of God, he works in them such wonderful Impressions of his Greatness, Soveraignty, Holiness, Goodness, &c. as are never worn out, but are maintained and increased in them to their very dying day They have deep and abiding Impressions of all the blessed Attributes of God, but especially of those three, his *Greatness*, *Holiness*, and *Goodness*. This might now

1. Let us see whether we have Glorified God or no, and be in stead of a Use of Trial to us, what are our Notions and Apprehensions of God? have they had this blessed effect upon us? have they produced such Dispositions as those before named, and these deep and lasting Impressions yea or no?

2. It might alſo ſerve to direct us how we may come to Glorifie God, *viz. By getting right Notions and Apprehenſions of Him.*

3. It might greatly ſhame us, that the beſt of us have no more Glorified God, and done ſo little this way: may we not all of us now lay our hand upon our mouths, and put our mouths in the duſt for this? The beſt has done little, and many have done nothing, they have not glorified God at all, nay it may be many have very much diſhonoured him, and done much againſt his declarative glory though they cannot hurt his eſſential glory; this is matter of ſhame and Lamentation.

This might alſo reprove many that make falſe Repreſentations of God, or ſuch as walk not up to their right Notions of God.

4. It is matter of Comfort to all ſuch as ſo apprehend of God as you have heard; *that God will account himſelf Glorified by you.*

Many never drew ſo near to God in all their lives as rightly to apprehend of him; but if you have been thus happy to draw ſo

near to him as to have ſuch apprehenſions of him that have made you Love him, Admire him, and prefer him above all, and love Heaven becauſe it is a place where you ſhall do nothing elſe but glorifie him; then have you glorified him.

Does He come into your hearts often, and make himſelf known to you? does he lead you along guiding your hand, and break in upon you with glorious Diſcoveries of himſelf, as a God and King of Glory? *Acts* 7. 2. *the God of Glory appeared to Abraham*, and *Pſal.* 24.7,8. there is a fair promiſe made *you, that he will come in if you ſhut him not out by Ignorance, Unbelief, Impenitency and Obſtinacy.*

He is called *the Father of Glory*, Eph. 1. 17. and his eyes are called *the eyes of his Glory*, which makes gracious Souls afraid to provoke him, *Iſai.* 3 8. Chriſt is called *the Lord of Glory*, 1 *Cor.* 2. 8. have you cloſed with him? then have you *Glorified God* and may be comforted.

So much for the firſt thing of the three what it is to Glorifie God: we come to the ſecond; To Glorifie God is this,

2. When the Glory of God is plainly to be ſeen upon the outward face of our acknowledgment and our deportment, or of our worſhipping God, and walking before him.

There are two Branches in this Particular.

1. Branch, When the Glory of God is plainly to be ſeen upon the face of our acknowledgment, the Worſhip of God ought to be ſo managed by you, as that others may ſee Gods holineſs upon you in it, and fall in love with it.

When your Poſtures, Geſtures and Expreſſions are ſuch as beget ſuch high thoughts of God in others as you pretend to in your ſelves.

No doubt this is included in the Text, tho it be not mainly meant, *Whatſoever you do, &c.* and if we are to glorifie God in eating and drinking, much more in our Worſhip.

And other Scriptures ſpeaks it more plain, *Pſal.* 29 1 2. if our natural and civil Actions ſhould Glorifie God, much more our Religious Actions. Your Worſhip in ſecret ſhould

ſhould be ſo performed, as that you may believe your ſelves to be ſerious and in good earneſt.

And ſo when you Worſhip God with others, you ſhould ſo manage it, as that others may *Glorifie Gods Holineſs upon your account.*

Not *to Worſhip God in Spirit and in Truth*, but to do it ſlightly and careleſly, is a ſad ſight, and a God-diſhonouring thing, *Levit.* 10.3. *Before all the People I will be Glorified*; but alas! how little is this minded by moſt Worſhipers? how few are made in love with Worſhip through the zeal of others in it?

But might they not rather ſay of ſome kind of vain Worſhipers, that they are *Mad*? As 1 *Cor.* 14.23.

Many read their Bibles with no more devotion than they would a *Play-Book*, and ſay their Prayers (as they call it) juſt like *Parrats* that have learnt to talk, and underſtand not what they ſay: this is a great diſhonour to God, and is hardening to others. The vain, idle way of *Popiſh Worſhiping*, has ſtood in the way of the converſion of the

Jews, and of the *Mahometan World* a great while.

And as for others, moſt mens Religion is the fruit of their conceits; they little think that every word they read has Gods Image, and Gods Authority ſtamped upon it.

But while I am thus calling upon you *to Glorifie God before others in your Worſhip*, do not miſtake me, do not with the *Hypocritical Scribes* and *Phariſees*, *do all this to be ſeen of Men; but do all with a ſence of God, and of Eternity upon your ſpirits.*

Here I have five Words to ſay to you, *viz. that you would labour to Glorifie God,*

1. In your *Confeſſion of Sin*, which is one part of Prayer. Let *the glory of God be ſeen in it, that others may be provoked by your ſeriouſneſs herein to count ſin an odious thing.*

That you would take heed of complementing with God and ſo loſe all your Prayers, as too many do, *they confeſs their ſins as coldly as they committed them boldly.*

And let Conſcience be witneſs to this; do you not often confeſs them ſo coldly that even your ſelves ſcarce believe your ſelves

to

to be in good earneſt? That man glorifies God in confeſſion of ſin, that does it with ſelf-loathing and ſhame, even for thoſe ſins which none but God can charge him withal. It's not every Confeſſion that *glorifies God*, *Joſh.7.19. give glory to God by confeſſing*, do it ſo as your ſelves and others (when they joyn with you) may believe you hate it.

2. In your begging of Mercy from God, labour in this part of Prayer to *glorifie God*.

But alas! how few beg as if they were in earneſt, as a Subject would beg favour from his Prince? or a *Poor Tenant* a boon from his Land-lord, or a *poor ſtarving Creature* would beg for an Alms, or a Malefactor for a Pardon from his Judge?

Do you know the worth of Pardoning Mercy when you pray for it? & ſo of all other ſpiritual mercies? do you ſo pray for mercies as others may believe that you eſteem them worth asking and waiting for, and that you are at the right door?

It is an excellent thing when you *ſtrive* with God in Prayer, both in ſecret and with

others, that you beg ſo humbly, confidently and importunately, that others may believe that you are at the *door* where everlaſting Mercy dwells; and that God only is the God of all grace and comfort, and that you are for other kind of things than profits, pleaſures and preferments here, but that *you are for Bleſſings indeed*, as he was in 1 *Chron.* 4. 10: *O that thou wouldeſt bleſs me indeed*, &c.

3. In your Bleſſing and giving thanks to God for mercies already received, Do this ſo as that God may be glorified. This the Scripture is full of, I ſhall only hint at it; but you ſee how God accounts of it in *Pſal* 50. *ult. Whoſo offereth praiſe glorifieth me:* and *Luk.* 17. 15. *He glorified God*, and Chriſt ſayes, *He gives glory to God*, ver. 18, that was, *he gave Thanks.*

I might ſhow you how all theſe three parts of Prayer Glorify God in all his Attributes, his Omniſciency, Soveraignty, Holineſs, &c. but I forbear enlargement But in giving praiſe, you are to ſet the Crown upon the right head; when God puts any glory upon you, by making uſe of you, & you

give

give it back to him again. then do you glorify him; Luke 19. 16. *Lord, thy pound hath gained Ten*: and when you ſay, as 1 Cor. 15. 10. *By the grace of God I am, what I am, and I Laboured more abundantly, yet not I, but the grace of God which was with me*; and as Gen. 41. 16. *it is not in me, God ſhall give* Pharaoh *an anſwer of Peace*; and Acts 3. 12, 13, 16 he puts power and holineſs together. *It's not by our own power and Holineſs.*

It's excellent to do much, and yet to be nothing in our own eyes; 1 Chron. 29 11, 12, &c. That was the Proclamation when Chriſt came, *Glory to God in the Higheſt!* Peace and Good-will is for us, but Glory or God Alone, *Luke* 2. 14

But ſome glorify themſelves *Rev.* 18. 7. There is a Dreadful Doom concerning them.

4. In your ſpending the Lords-Day, Labour ſo to carry your ſelves, that Gods Glory may be ſeen in it.

It is a Day ſet apart only for Gods Worſhip; but, oh this is an undoing thing That our Sabbaths ſmell ſo rank of our Week-days! and the great reaſon, is, becauſe we have ſo little Tincture of the Sab-

Sabbath in the Week-day.

The Lords-Day is ſeriouſly, (the whole of it) to be ſpent with him, either in our Cloſets, Families, or in the Houſe of God. See what the Prophet ſays, *Iſa.* 58. 13. *Honouring* and *Glorifying* is the ſame.

5. In your ordinary Diſcourſe, you are to ſpeak

1. Reverently, And

2. Magnifyingly of God; then do you cauſe his Glory to be ſeen in the face of your Acknowledgment when you do thus.

A word to each of theſe:

1. When we ſpeak of God, we are to ſpeak with great Reverence and Seriouſneſs, that others may be Affected and Edified therewith. Not after a ſlighty careleſs manner. As a man may diſhonour God by prophane ſpeeches, ſo he may alſo, by the manner of his ſpeaking of good things. Many gracious Souls, have had an holy Awe and Dread on their Spirits, upon their very mentioning the Name of God, in Prayer it ſelf; ſo tender have they been of it, that they have been afraid to abound in uſing that great Name too frequently, even

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in their Prayers: How horrible a thing then is it to bring that moſt Fearful and Glorious Name into matter of Jeſts? Oh, it's too great and Sacred a Thing to be thus brought into your mouths.

It's the Temper of a gracious Soul, always to have a ſecret Reverence attending every word it ſpeaks of God, either before, or after the ſpeaking of it. And this Leſſon was Taught it at its firſt Converſion.

You may as truly diſhonour God, by ſpeaking lightly of what is good, as by ſpeaking evil. You ſhould labour to Glorify God, both with your mind and your mouth; and excite others ſo to do alſo by your doing it, *Rom* 15. 6.

And upon this account *David* calls his Tongue his glory ſo often in the Pſalms, and it is your glory when you uſe it to the glory of God: But the Lord knows it may well be called many a mans ſhame.

2. We are to ſpeak Magnifyingly of God, we ſhould Extoll him, and Recommend him to others; and Aſcribe greatneſs to him, goodneſs and holineſs to him; and to ſay as Rev. 4. laſt *Thou art worthy, O Lord*

Lord to Receive Glory, &c:

The Pſalms abound to this purpoſe; (the Reading frequently of which I commend to you) ſee *Pſal* 86 9. *Pſal.* 105. 1, 2, 3. *Talk ye of all his wondrous works*; Pſal. 145 6, 11. Pſal. 35. laſt. 1 Pet. 4 11. *If any man ſpeak, let him ſpeak as the Oracles of God; that God in all things may be glorifyed.* Though this may be meant eſpecially of an Authoritative way of ſpeaking in the name of God, yet it may include the other; *Paul* concludes his Epiſtle to the *Romans* with *giving glory to God*. See *Phil* 4.20 *Heb* 13.21.

But how [illegible]ould others glorify God on your account, when you ſpeak lightly, hardly, or diſcouragedly of God?

So much of the firſt Branch, when the Glory of God is to be ſeen upon the outward face of our Acknowledgment.

The ſecond Branch, when the Glory of God is plainly ſeen upon the outward face of our Deportment, or our Converſation; then indeed do we Glorify God.

This is mainly and eſpecially meant in the Text, though the other is included alſo: It's not enough to have high and honour-

able

able thoughts of God in our hearts, and alſo to perform a ſeeming zealous Worſhip to him, but theſe things are to be diffuſed abroad into our Lives and Converſations, that others may ſee by our holy Lives, that the God we worſhip is an Holy God. Elſe how are we ſaid to glorify God? and how came others, by obſerving us, *to glorify our Father which is in Heaven*?

It's not enough to be ſerious alone, others know not what we do there, but we muſt bring our Religion out of our Cloſets, into our Shops, Houſes, and Fields; we are not only to be Religious in Gods Houſe, but in our own Houſes alſo. Athieſtical Livers are great Enemies to a Godhead.

But then do you glorify God, when your words, ways, courſe, and Diſcourſe, give others a fair occaſion to lift up the Name of God in their Hearts. You ought not only to ſerve God your ſelves, but to carry it ſo, as to win others to God; carry it ſo, as that others may know there is a God, and that he is a very Holy God; that their Hearts may thereby be raiſed up to God, that they may begin to Admire, Adore,

Obſerve,

Obſerve Love, & walk in the fear of this God.

Our Loves and our Lives ought to be like flames, catching hold of all about us.

No doubt there are thouſands in Heaven that are Bleſſing God for the holy Lives of others. All Gods Attributes are his glory, but eſpecially his Holineſs: therefore when much of this is ſeen upon the face of our Deportment, then do we very much glorify God. He is ſaid to be *glorious in Holineſs*; this Attribute runs through all his other Attributes, he is infinitely Holy in them all: And if Holineſs be the glory of God, why ſhould it not be our glory? *Exod.* 15. 11. And he is not only glorious in Holineſs, but he glories in it: he is called Holy three times together, *Rev* 4. 8. *Iſa.* 6. 3. he is infinitely happy in his Holineſs, *Hab.* 1. 13. Sin never yet had a good look from him, nor ever will. *David* ſmarted ſeverely for it, and all the Saints that fell into it ever ſince, have ſmarted for it; more or leſs. God hates it, and the workers of it, and the Saints know it, Pſal. 5. 4, 5. *Thou hateſt all the workers of iniquity.* He will have nothing about him, but what is holy; his Son

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Angels, Sabbaths, are called holy; and he has alſo willed and commanded you to be Holy, 1 *Theſ.* 4. 3. 1 *Pet.* 1. 16. Be Holy, as he is, for quality, though not for quantity: Hence by theſe inward Affections, Impreſſions, and holy Converſations, we are ſaid to ſanctifie him, *Lev.* 10. 3. that is, by Recommending him to others Admirations, by your God-glorifying Converſations, 1 *Pet.* 1. 15. *you are to be holy in all manner of Converſation*; which takes in both our Relative Duties, and our Callings, Conditions and Company.

You read *of the Beauties of Holineſs*; and indeed the more Holineſs, the more beauty in any: Holineſs puts a Beauty upon any, let them otherwiſe be never ſo mean or deformed.

The more there is of three things in your Deportment, the more is God glorifyed by it.

1. The more there is of God in your Deportment.

2. The more there is of Chriſt in it.

3. The more there is of Heaven in it.

1. The more there is of God in your Deport-

portment (or your Converſation) the more is he glorifyed; he is glorifyed by nothing, but what is of himſelf. *Adam* was made after Gods Image, that is in holineſs; and this carries *Reverence* in it, from the worſt of men, whoſe Conſciences honour it, though their wills and affections hate it. Then does a man glorify God when *Holineſs to the Lord is engraven upon all his Faculties, and all his Affairs upon all the Faculties of his Soul, Mind, Will, Conſcience, and Affections, though this is inviſible to men: but he glorifies God in his Deportment, when its plainly written upon his Affairs*, and there will ſuch a day come, *when Holineſs to the Lord ſhall be upon the Horſes Bridles, and every Pot in Jeruſalem ſhall be holy*, &c. Zech. 14. 20, 21. A vain jingling Spirit is not becoming a Chriſtian, t be always Jeſting, this is not to be uſed as your Ordinary Food, though mirth be *allowed ſometimes, yet it is to be uſed with great ſobriety and moderation. God is* (*as one well ſaith*) *the real glory of every thing, perſon, word or work; if God be not in your Health, Houſes, Relations, Employments;*

and

and in every word you ſpeak, and every work you do, there is no glory in it; if it have not more or leſs reference to God it is worth nothing.

And you may know if Gods Glory be to be ſeen in your Converſation by theſe things.

1. *When you are afraid to offend God tho' none know of it.*

2. *When it appears to others (as far as they can judge) that Gods Glory is your only Rule to walk by, both in Heart, Lip and Life, in Thoughts, Words and Actions.*

3. *When it appears (as far as they can ſee) to others, that in your whole Converſation you are ſwayed by the conſideration of eternal and inviſible things, and you carry and look like men that believe unſeen and eternal things, and conſult not Profits, Honours, Eaſe, &c.*

4. *When it appears to others that you only live to God; that his Glory is that you live for, and that his Work you mind, and that you place your whole happineſs in his favour, and make it your only buſineſs to pleaſe him in all you do, and it appears that you mind Gods work more than your own; and that you carry*

towards him as your Owner and Benefactor, and as one with whom you expect to live for ever.

2. The more of Christ there is in your Converſation the more God is glorified by you.

Chriſt is the glory of God, and hath wonderfully glorified him.

Gods Glory did moſt eminently appear in him when he was upon Earth, *Joh.* 1. 14. & 2. 11. *The Father alſo was glorified by him, Joh.* 17. 4. *I have glorified thee on Earth*, &c. let the ſame mind be in you that was in Chriſt Jeſus, when you ſhow forth the vertues of Chriſt then you glorifie God. God loves Chriſt and his Image in him, it is ſo like himſelf, like Loves its like, we uſe to ſay, *John* 14.8. *He that hath ſeen me hath ſeen the Father alſo.* If the Father had been clothed with fleſh he would have carried juſt as Jeſus Chriſt did.

God accounts a Chriſt-like ſpirit of great price. To be ſweet, patient, charitable, humble, uſeful, evangelical in all we do, to be fruitful in every good work is to be like Chriſt, and you ſhow your ſelves to have the ſpirit of Chriſt by the fruits of it. *Gal.* 5.

22.

22,23. 1 *Pet* 3. 4. he had been in the Chapter before recommending Christs Example, and here tells you such a spirit is of great price in Gods sight? and *John* 15. 8. *Herein is my Father glorified*, and *Mat.* 5. 16. *We are so to glorifie God, as that others may fall a doing so too.* Phil. 1. 11. the glory of God and of Christ are put together, *John* 1. 14. & 11. 4.

He was a great Example of Seriousness and Gravity when he was on Earth; you often read of his *Groaning*, *Weeping*, &c, but never can you produce that Chapter or Verse that speaks of his jesting or laughing away his time; he tells us *he came to do the will of him that sent him, and to finish his work.* And what a serious patern was he in his Preaching! though very plain in it, yet never Man spake like him; O his tenderness, weeping over Sinners! and his great inoffensiveness to all, and what a wonderful Instance of Humility was he! especially when he washed his Disciples feet: hence he invites you to learn of him, *John* 13. from *v.* 4. to the 15*th*. *Do as I have done to you*, Mat. 11. 29. *Learn of me for I am meek and lowly in heart.*

And for his Obedience to the Law, he was a meer Commentary upon it, and for pleasing of God what an Example was he! *I do alwayes the things that please him*; and for his Charity and Love, how did he feed Multitudes! and for Self-denial and Contempt of the World what a rare instance was he? *John* 6. 15. *When he perceived they would come and take him by force to make him a King, he departed*, &c. he was not fond (as many are) of great preferments, but steals away from them: & for patience, how many reproaches did he bear? altho' they were very grievous to his most tender Spirit, in somuch that he sayes in *Psal.* 69 20. *it had broken his heart*, for this is spoken of *Christ*, of *David* only in the Type.

And for meekness, how do you find him riding upon an Asses Colt, he slighted all the Pomps and Bravery of the World when his Disciples showed him the goodly Stones wherewith the Temple was adorned, how little did he regard them!

Carry like this meek humble crucified Christ, if you would glorifie God.

The contrary of all this that you have heard

heard does greatly dishonour God.

How many are witness that your Christ-like Conversation has made them to glorifie God? do you verily think in your Consciences that Christ would carry as you do, in such and such particulars which you best know of? that he would so vainly squander away his time in mirth and jolity, and vain and wicked company? do you think that he would spend his time in jesting, telling idle Tales, in laughing and sporting? not but that a man may laugh, for it is a power of Gods creating: but by this I mean a giving up your selves to live in carnal pleasure, and to let out your hearts unto such things as these.

It is true many acts of Christ were not imitable by us, as his satisfying Justice, his forty dayes Fast, &c. but as he was an Example of all manner of Holiness, &c. we are to walk as he walked as much as in us lies; you ought to speak and walk as he did, else why are you called Christians? have you not important work that lies on your hands? why should you not (as he did) labour to dispatch it? *John* 9.4. *I must work the works of*

him that ſent me while it is called to day, the night cometh wherein none can work.

You ſee how carefully he improved his ſeaſon, and can you for ſhame bear the name of Chriſtians and ſpend your time in Carding, Dicing, Drinking, &c. O this ill becomes you, and this is not to glorifie God in your deportment. To be ſlighty and careleſs and ſlothful about thoſe things that are in themſelves good, is not to be like Chriſt, and ſo glorifies not God.

I have read of one that was naturally of a proud ſtout Spirit, who was converted by reading that paſſage of Chriſts waſhing his Diſciples Feet, and cried out, *Lord, thou haſt overcome me.*

I have alſo read of ſome Philoſophers that were ſo beloved of their Scholars, that they would labour to imitate them even in their infirmities out of pride, but you have ſuch a patern to imitate that is infinitely free of all infirmities: one ſhould think we ſhould be very ambitious of ſuch an example; no marvel that his Life was ſerious and holy, for his nature was ſo. And O what A patern was he for Miniſters, in his riſing a great while be-

before day, that he might not by his publick work be hindred from his private communion with God, & it is ſaid, that at ſome times he continued all night in Prayer.

He was a notable Example alſo for improving outward Occurrences to a ſpiritual uſe, which appears in all his Parables, and many of his other Speeches, and all this was written for our Example, ſee what a ſerious charge we have in *Heb.* 12.2: *Looking unto Jeſus*, that is, *as our Principle, and as our patern.*

Thus we are to have much of Chriſt for our Example in our converſation, of which you will ſee farther, under one of the Motives.

And to make him our Principle, as you will ſee afterwards in the Directions.

So much of the Second Particular as to our Deportment or Converſation.

3. The more of heaven there is to be ſeen in the face of our Deportment, the more is God glorified by us in it. Then do we glorifie God when we look not like men of this World, as too many do. You are to carry

so as if your business were in Heaven, your Trade and Traffick there, and as Citizens of the new *Jerusalem*. *Phil.* 3.20. But the worldly, carnal lives of Professors are a great dishonour to God. If there were much of Heaven in our conversation, it would convince the most sensual and bruitish Persons we converse with, that there is another World, which ought to be preferred before this World; and this would make them to wish to dye your death, though they could not get up to live your lives. Let them see that you seek an unseen happiness, that you verily look to live with Christ; let all see what you are, and whether you are going. If you be Believers live up to the hopes and priviledges of Believers, let all see that your hopes are bound up in the second coming of Christ, that others may see by you that Heaven is worth venturing all for, and that there is a Reward for the Righteous.

Let them see that you account self-seeking to be self-undoing, and that *that* time that is not lived to God is lost, that what is done for God is done for ever, that the

Life

Life is ſhort and uncertain, and that the Life to come is certain and eternal; and let it be ſeen, that you are by little and little Tranſplanting and Tranſporting thither. There is not a good thought, word, or action, but if you are in Chriſt ſhall meet you beyond the Grave. Be laying up apace then, and let all ſee that you make Heaven your Home; Live by Faith, and count all things here nothing. Scorn the *Worldlings* happineſs, though ever ſo great, accounting the Lives of *ſuch* Baſe and Contemptible, and that Riches, Honours, *&c.* are poor things in compariſon of what you are ſeeking of, and hoping for, and that you are contented to endure Afflictions, as *Knowing they are not worthy to be compared with the future glory*, 2 *Cor.* 4. 17, 18. *&* ſee *Heb.* 11. 6. that you believe this Text, and herein God is *glorified* by you, 1 *Pet.* 4. 14, 16. *Iſai.* 24 15. That you can *glorifie God in the fire. Let the Life of Jeſus hereby be manifeſted in you*, 2 *Cor.* 4. 10, 11. *And let Chriſt be magnified in you, both in Life and Death*; *Phil.* 1. 20. then indeed is God glorified by you, and more eminently when you can get up to long

long for Death and Judgment, and *desire to be absent from the Body, that you may be present with the Lord.* 2 *Cor.* 5. 8.

Let others see that you can live cheerfully on the hopes of Heaven, and that your Hopes, Births, and Hearts, are higher than the Highest of Carnal men, though Monarchs or Emperours. And the more of such an heavenly Conversation you shew, the more is God glorified by you; for in Heaven he is perfectly glorified. Oh labour to live like the *Triumphant Church*, though you be yet in the *Militant*. Great degrees of *Grace* are called *Glory* (they look so like it) in 2 Cor. 3. 18. *from glory to glory*, that is from one degree of grace unto another.

Believers should be looking-Glasses for others to dress themselves by, then would they be forced to say as Dan. 2. 47 *Of a Truth your God is God of Gods, and a Lord of Kings.* This would make them glorifie God on your behalf, Gal 1. last. and think more highly of God and Heaven, and *glorify God for your professed subjection to the Gospel*, 2 *Cor.* 9. 13. *Such Trees of Righteous-*

ness

neſs do glorifie God, Iſa. 6. 13. It was the greateſt Commendation that a ſcoffing Enemy gave of Mr. *Baxter*, that he could *Breathe forth nothing but Puritaniſm*; I wiſh it were true of us all. This would make others *fall down, and confeſs that God were in us of a Truth*, 1 *Cor*, 14, 25. But it is very ſad, that when profane perſons and Chriſtians are together, all the difference betwixt them is, that they will not Swear or Curſe as they do. An Eminent Perſon ſays upon the like occaſion, if a man ſhould hear of one that had the ſpirit of God, that was united to Chriſt, filled with all the fulneſs of God, whoſe Converſation were in Heaven, and had God to his Father, *&c.* he would expect very great things from him, not to be entertained with vain Jangling, or ſinful diſcourſe, *&c.* But we may well ſay with *Eraſmus, that ſeeing the World cannot be brought to Chriſtianity*; men have *brought Chriſtianity to the World*, in too great a meaſure, and with too many. I conclude this particular with the definition that the Aſſembly at *London* gives of a Godly man, that *He is one whoſe perſon is united to*

Chriſt

Christ by a Lively Faith, and whose nature is Elevated by the Spirit of Regeneration, and whose Principles and Practices are Supernatural and Divine.

May not one then think of many (that count themselves Christians, and would have others to account them more than the common sort) that they only cheat and deceive themselves?

Thus I have done with the second General Head how we are said to Glorifie God.

3. The glorifying of God consists in this, when we do (as much as in us lies) actually *propose* the glory of God, in our particular Actings; and when it is not attained, it is heartily bewailed, and acknowledged to God; and as soon as God meets with these hearty Acknowledgments, he forthwith pardons the Soul. The New Creature is seen in nothing more than in the *bent of his Soul for God*, and his sincere Resolutions; if you never design thus to glorifie God, it is a certain sign that you are no Christians. And this you ought to do every day at least, and at the beginning of every Action either Sacred, or Civil, at

the

the beginning of every day, and more espe-
cially on the Lords-day: and when you do
come short, you ought immediately to Re-
new your sincere Repentance, and Cordial
Resolutions. A man in a long Journey,
sets out every day for his Journeys End,
though he may not think of it every step
he goes; thus do you, set out every day
for Heaven as your Home, and often in
the day think of it, and speak of it; so
set out to glorifie God, with a full intenti-
on of Soul, and carry your End in your
Eye. We are to account of God, not only
as the first cause, the most Excellent Being,
but also as our chiefest Good, and our last
End.

And though we cannot think of this e-
very step we take, yet we are to set our fa-
ces towards it; and though we cannot at-
tain in every thing to glorifie God, yet we
are to set it as our Mark to Aim at, in all
we do, both at the beginning of the day
(as before) and the Lords-day, the begin-
ning of a Solemn Duty, or sitting down at
our Tables, to eat and drink for the glory
of God, going to our Beds, to Rest our
selves

ſelves in order to our ſerving of God, &c. So when we go to viſit, or to work at our Callings, &c. This End propoſed at the beginning, hath great influence all along, as you ſee in the throwing of a Stone into the Water, the ſtone ſinks out of ſight, but the Circles will remain ſometime after; When a Bell has done Ringing, it will ſound and ſhake for ſome time after; ſo is it here, if this deſign of glorifying God be maintained, it will have an influence upon our Actions.

Here let me give you three words of Advice.

1. Be ſure that Grace be in the Habit in your Souls, that the bent and biaſs of the Heart be ſet aright for God, elſe all your Reſolutions will come to nothing; this work is too hard for an unrenewed, unſanctified heart.

2. Bring this gracious Habit into act, by a Renewed Reſolution, and by frequent Ejaculations to God for Aſſiſtance, this do as often as you can.

3. When you have done thus, take heed of any other inordinate Intention, or Inclination

nation, to hinder what you have done in ſetting out.

It is ſaid of the *Nazarite*, Numb. 6. 12. *All the days of his Separation that went before were loſt, becauſe it was defiled.* So here it ſpoils all. Moſes *was offered a greater bribe than ordinary, by the Lord; and yet he would not take it, becauſe he minded the glory of God, more than his own, that was the End he kept his Eye upon*, Numb. 14. 11, 12. *But do not you Eat to your ſelves? that is bad*, God would have you not only to *faſt unto him, but to eat unto him.*

Is it the great deſign of your Soul to glorifie God, the one thing you do? That runs through your very Soul; bearing all other things down before it. Pſal. 27 4. Phil. 3. 14. *Do you make all things beſide to ſtoop to this Renewed purpoſe of your Soul?* You ſee how faulty *Jehu* was in this, and the Phariſees they did not propoſe Gods Glory, but themſelves, in what they did, do you ſpend every day as for God and Eternity? and thus propoſe Gods glory; & well you may, for the meaneſt Action thus done, ſhall be well Rewarded, Col. 3. 23, 24.

24. *Eph.* 6: 5, 6, 7, 8. *Any such Relative Duties if done to the glory of God, shall be Rewarded, Rom.* 14. 6, 7, 8. *Phil.* 1. 21. *if you don't thus live to Christ, Death will never be your Gain.* God took it very ill from *Eli's* Sons, that they ſerved themſelves firſt out of the Sacrifices, 1 Sam. 2. 14, 15. In all our Actions God is to be uppermoſt in our deſigns, and in Spiritual Actions he is to be *All*. God ſhould be the end of all our operations; all our motions ſhould Terminate in him (but when ſelf lies at the bottom all is nought.) This is called a doing,

1: All in the Name of Chriſt, Col. 3. 17.

2. And a being devoted to his Fear, Pſal. 119. 38.

3. A being in the Fear of the Lord all the day long, Prov. 23. 17.

4. A walking up and down in his Name, Zach. 10. laſt. That is a bleſſed Promiſe indeed, has God made it good to you?

We ſhould (as one ſaith well) every morning ſet out on a right point of the compaſs, for if we ſet out wrong it endangers

dangers our going wrong all the day, the beſt that can come of it is loſs of time and pains, if a Clock or Watch be wound up and ſet right in the morning, with good keeping, it will go well all the day. *David* uſed thus to ſet out, Pſal. 5. 3. *In the morning will I direct my prayer unto thee and look up*, Pſal. 139.18. *When I am awake I am ſtill with thee.* A mans laſt End is but one, and ought to be no other than this to glorifie God, though ſubordinate ends may be minded in their proper places, yet alwayes with reſpect and tendency to the ultimate end, and they ought to be wholly laid aſide when they interfere with *that*, or that it come to be hindred by *them*. Our health, wealth, mirth, liberty, life and all are to give way to the laſt end; and for the want of thus doing, God charges *Eli* with *honouring his Sons before him*, the ſubordinate end prevailed above the ultimate.

And thus I have ſhowed you in general what it is to Glorifie God.

2. The next thing propounded *is to ſhow what*

it is to Glorifie God in eating and drinking.

This is the ſecond part of the Text, and it may alſo include all kind of Recreations lawful in themſelves, thô not named.

As ceſſation from Labour, Viſiting, &c. for much of pleaſure is ſet forth by Eating & Drinking, yea Heaven it ſelf is often ſet forth by it. So that I may put all theſe things together, though not ſo particularly meant in the Text, Recreations, Diverſions, &c. Eating and Drinking all theſe *are to be done to the Glory of God*, and not only in greater Meals of Feaſting, but even in our common Meals it ſhould be thus, (ſo that by the way it will follow, that we ſhould do it in every thing) we cannot glorifie God in unlawful Sports, I hope none of you will think ſo, as *Cards*, *Dice*, &c. nor thoſe Sports that have either cruelty or coſtlineſs in them ; things unlawful cannot be made lawful, let your end be ever ſo good, See *Rom.* 1. *laſt. have pleaſure* in them, &c. neither holy things nor ſinful things ſhould be matter of our Sport.

I need to ſay but little here, becauſe what has been ſaid before may ſave me the labour,

if persons glorifie God as is said in those three Particulars, they will do it in this.

Only a few words briefly here:

It lies in three things, our Eying and our Glorifying of God,

1 *In the Introduction of them.*
2. *In the Progression.*
3. *In the Conclusion of them.*

1. We are to *Eye and Glorifie God* in the Introduction of them, in our first setting upon them.

I put all Recreations under this of *Eating and Drinking* for brevity sake, though we are not to use Eating and Drinking only for Recreation, I mean for pleasure, but to strengthen us for Service, but most of some persons pleasure and outward Recreations is at their Tables; and Heaven as I told you is set off by it, not that we should conceive of Heaven as of a *Fools Paradise*, or *Elysian Fields*, to consist in carnal, sensual delights, but the Holy Ghost is pleased to make use of this similitude, to set off the pleasure they have there, to let us know

that they have unſpeakably more pleaſure in Communion with God than we have in *Eating and Drinking*. Now when we begin upon our *Eating*, &c. we ſhould keep our Eye upon the Glory of God, we ſhould ſo intend and reſolve by the Grace of God to eat this Meal for the Glory of God, uſe this Recreation, unſtring the Bow now, only to be more fit for his ſervice by it; if the Bow ſhould alwayes ſtand bent, it would not be fit for uſe: and though ſuch a courſe as this might be hard at firſt, yet the more you are acquainted with it, the more skill & ſtrength you would get for it.

And this would not deſtroy your chearfulneſs: how can this Text be otherwiſe expounded? if we are not thus to begin our Meals, *&c.*

It is very ſad when we have no higher an end in *Eating*, &c. than a Beaſt, to ſatisfie our ſenſual Appetite. In natural Actions, you are to have ſupernatural ends: you are not to walk abroad becauſe you have nothing elſe to do, or to eat only becauſe you are hungry, but you are to Glorifie God in it, and do it to fit you the more for your gener-

al

al and particular calling, and your crazy carcaſſes ſtand in need of ſome ſober, ſhort and ſeaſonable Diverſion, and God is no hard Maſter, he allows you this, he has given us many things, not only for neceſſity but for delight, yea all things richly to enjoy. Nay he bids you by *Solomon* to *Recreate your ſelves*, Eccleſ 9.7,8,9. he ſpeaks not like an Epicure as ſome might vainly think, for he in the 7nth verſe gives the Reaſon, *God hath accepted thy work*: (Note by the way that wicked men have no right to any Recreations; and they abuſe them as they do every thing elſe:) but ſome are blamed for not taking that lawful comfort in what they enjoy, and it is counted a ſore evil, *Eccleſ.* 6. 2, 3. not to rejoyce ſoberly in what they have, *Eccleſ.*2.24. and 3. 12. its called the *gift of God ſo to do.* We are allowed to get (as well as commanded to do) all the good we can while we are here, and ſome perſons need Recreations more than others, and are to uſe them out of duty. I forbear to name ſuch, moſt perſons are too forward this way.

But ſhall we be as without God in the

world when we uſe Recreations? God forbid. You ought ſo to intend and begin upon them as to further the Glory of God and your own good account. It was a ſaying of *Luther, I have formerly eaten and drunk to my ſelf, but now I am reſolved by the Grace of God it ſhall further my good account*, So *Auſtin, he bewails his eating to himſelf.*

What ſhall we think then of ſuch Profeſſors that eat to Gluttony, and drink to Exceſs? I beſeech you look on it as your duty to Glorifie God in theſe as well as in Gods Houſe, and in your cloſets. A curious Scribe will be careful to draw his ſmall Letters exactly as well as his Capital, a good Builder will contrive to do his Kitchin well, as well as his Dining Room; ſee how God blames them in *Zech.* 7.5, 6. there is great reaſon why we ſhould eat and drink for God, for he gives us all; do we not daily live on Heavens Expences? it is Gods Wool and Flax we wear, Gods Food and Rayment we enjoy, *Hoſ.* 2.9. *My Corn, and my Wine, my Wool and my Flax*, ſayes God.

No Chriſtian lives to himſelf, *Rom.* 14. 6.

as

as you have all from him and by him, ſo you are to do all to him, *Philip.* 1. 21. *Epheſ.* 6, 5 7.

And when you viſit, you ſhould reſolve to get or do good, and leave a good ſavour behind you. So you ſhould eat, drink and ſleep to refreſh (as one ſayes well) *a weary Servant of Chriſt.*

Recreations ſhould only be uſed as ſauce to whet our Stomachs, not as our food to live on. You would wonder to ſee a man whetting his Sythe all the day inſtead of Mowing; you ſhould uſe theſe only as Oyl to the Wheels, to make them go on more readily. Its very ſad indeed to do all for to gratifie your Luſts, or to paſs away the Time, you will have Time little enough when you come to dye.

School-boys learn hard that they may play; but wiſe men play that they may work.

This godly Introduction would put you upon asking your Fathers leave for what you do. How often was this uſed in Scripture? *Shall I go up to Ramoth Gilead? when David had a mind to go againſt the Philiſtins,*

he asks Gods Leave first, ſo ſhould you, in every thing you go about. The very Heathens had a notion of this, *A Jove Principium. Baalam* ſeems to have ſomething of it *Numb.* 22. 8. and in your thus doing, you Acknowledg Gods Dominion and Soveraignty over you, and it argues your dependance on him alſo. And as you ſhould ask his Leave, ſo you ſhould ask his Bleſſing alſo. *Gen.* 24. 12. *That good Servant asks Gods Bleſſing before he would go on his Errand.* Jer. 10. 23 *The way of a man is not in himſelf; it is not in man that walketh to direct his paths.*

You ſhould crave a Bleſſing upon all, or elſe they are eaſily curſed to you, *Every thing is Sanctified by the Word and Prayer.* Chriſt looked up to Heaven before he brake the Bread, if you do not ask Gods Bleſſing, you may Eat and not be ſatisfied, (as ſometimes God threatens) and you may ſleep and not be Refreſhed, *For it is he that giveth his Beloved Sleep*: and we ſhould labour to maintain Communion with God in our asking his Bleſſing. For that is true, Mat. 4. 4. *Man lives not by Bread only.*

2. We

2. We are to Eye and Glorifie God in our progreſſion in them, in our management of theſe things; and that by a frequent Renewing of Ends, and Aims, and by a ſecret Ejaculation to God in them. Your Intention ſhould be often brought thus into act. And you ſhould beware (as was ſaid under one of the General Heads) of any other inordinate Intention ariſing, or prevailing, to hinder this; we are to Eat and drink for Eternal Life, as minding that *one* thing. It is ſaid of *Socrates*, that he did as really benefit his Scholars in their Recreations, as when he was Reading Lectures to them. We are in nothing more apt to forget God, than in the midſt of Friends, Eating & Drinking, *&c.* And (which is worſe) more apt to let down our Watch in good Company than in Bad, but you ſhould take heed of laying aſide your ſerioufneſs when you go about theſe things. *Job* was afraid his Children had miſſed it in their Feaſting by forgetting God. *Job* 1. 5. for that is it he means, by *Curſing God*; they were better Taught than ſo, but he means they had forgotten God, or carried unſuitably to

his

his Preſence. It is no good ſight to ſee good men themſelves extraordinary merry.

You read of ſome that feed themſelves without fear, Jude 12. *without the fear of God.* You may eat and drink with cheerfulneſs, but muſt there be nothing elſe? See what mad work they make in their mirth, Job 21. 12, 13, 14. *They take the Timbrel and Harp, and Rejoice at the ſound of the Organ, and they ſpend their dayes in Mirth,* &c. Therefore they ſay unto God, *depart from us, &c.* There is dreadful Language indeed! but a gracious Soul would not be at a Diſtance from God in any place, or Company. *Solomon* tells us *that the way of Life is above to the wiſe*, and that is a ſhorter, fairer, ſafer way than *below.* It is ſaid Exod. 18. 12. *They did Eat before God.* We ought continually to keep the ſence of the Divine Preſence, upon our Souls in all we do, and in all we Enjoy. God commands *Abraham to walk before him, and to be Upright.* It is an Excellent thing when it may be ſaid, *That every Pot is Holineſs to the Lord.* And as we are thus to Renew our Ends, and Aims to glorifie God

God in our Eating, &c.

So we are alſo to be often breathing forth holy Ejaculations, and Affections to God, in them. That was an excellent Commendation of an holy Miniſter, *That to him each Thought was a Prayer, each Prayer a Song, each Day a Sabbath, and each Meal a Sacrament.* This need not to hinder our moderate cheerfulneſs, nor our neceſſary Diſcourſes, about other Affairs.

It is thought, that moſt of *Solomons Proverbs were ſpoken at his Table, and there is a whole Folio Book, written of* Luther's *Table-Talk.*

If all News, idle Talk, were written in a Book, which many ſpeak at their Tables (as *Plato* would have it) What Volumns of vanity would there be? however Angels take notice, and Conſcience Books it all.

Two of Gods Attributes chiefly are matter for our thoughts at ſuch times, his *Goodneſs*, and his *All-ſufficiency*. His *Goodneſs*, that ſo ſpreads our Table, and fills our Cup, and gives us all things Richly to enjoy, eſpecially in theſe ſad times, when many far better than we, are de-

deprived of them, how good is He that makes all theſe good? eſpecially if they come ſwimming unto us in the blood of Chriſt.

And his *Sufficiency*, what a great Houſe-Keeper is he *who opens his hand, and ſatisfies the deſire of every Living Thing! We read of the Primitive Saints they did Eat their Bread with Cheerfulneſs, and ſingleneſs of heart*, Acts 2. 46. *they were ſo delighted with the thoughts of God*, and in *Neh.* 9. 25. *They delighted in his Goodneſs, &c.* It's true, *That Meats and Drinks Commend us not to God, and the Kingdom of God conſiſteth not in them* (as the Apoſtle ſays) but yet you may think of God, and of his Kingdom in the uſe of them; how often doth Chriſt give us an Example this way? Luke 14. 15: his bleſſed Diſcourſe Raviſhes that man ſo that he cries out, *Bleſſed is he that may Eat Bread in the Kingdom of God.* You have his Diſcourſe from the ſeventh to the fourteenth verſe.

And if you would do thus, it would be the ready way to obſerve all the other Rules given by Divines about theſe things, as to

do

do them ſoberly, moderately and ſeaſonably, &c. As to the ſeaſons of Recreation, note, they are altogether unſeaſonable upon the Lords-day, alſo when the Church is in Trouble they are leſs ſeaſonable; the more ſeldom and ſhort at ſuch a time, the better, Amos 6. 3, 4, 5, 6, 7. *Iſa.* 22. 12, 13 *You are to Eat and Drink, &c.* ſo as to be fit to pray. You were not made only for pleaſure, as the *Leviathan to ſport in the Deeps?*

Do you only as *Jonathan, that taſted a little Honey on the end of his Rod.* You read of ſome that live in pleaſure upon the Earth, you ſhould do all as perſons upon *Earth*; too much mirth ſuites not *that* ſtate. Theſe things often become Clouds, and Cloggs to us in our way to Heaven, inſtead of helping us.

It is ſaid *of thoſe* in *Noahs time, they did Eat, Drank, they Married, &c. as if they did nothing elſe. Some are ſaid not to ſerve the Lord Jeſus Chriſt, but their own Bellies,* that is ſad. There is bread and ſalt at every Feaſt, ſo your Diſcourſe ſhould feed, and ſeaſon others.

3. In

3. In the concluſion of them you ſhould glorifie God; and that by humble and thankful Reflection. You ſhould look back, and be humbled for your miſcarriages, if you have miſſed it, and thankful for Gods goodneſs, preſence, and help if you have had it. As we are apt to forget God *in*, ſo *after* them. Chriſt charges us to beware of Surfeting, &c. becauſe that makes us unmindful of, and unfit for, the great day, Luke 21. 34. *Wine, and new Wine, take away the heart*, *Hos.* 4. 11. *fulneſs often breeds forgetfulneſs*, *Deut.* 6. 11, 12, 13. *Deut.* 8. 10. 32. 15. Jeſurun *waxed fat, and Kicked.*

That was an Excellent Prayer of *Agur*, Prov. 30. 9. We are apt to forget God and Gods poor, when we are *full* our ſelves, conſidering little the many naked Backs, and empty Bellies of others. *Chriſt has bid us ſend for the poor, Lame, and Blind, to feaſt them, if we will feaſt, but few do ſo? however, tho' we don't ſend for them, yet we might ſend unto them.* Great Eaters and Drinkers are ſeldom Friends to the poor. Few are like *Job, not to eat his Morſel alone*, Job 31. 17.

but

but moſt like churliſh *Nabal*, 1 Sam. 25. 11. But its bad to be thus forgetful, you would thank your Neighbour for your entertainment, and will you thus Requite God?

The beſt way to be thankful is to live well, to do as good Servants, when they have dined they go to their work.

Thus *I* have done with the 2d. thing propounded, what it is to glorifie God in Eating and Drinking? *&c.*

More might be ſaid, but I leave it.

As for the third thing to ſhow us why we ſhould thus glorifie God, both in the courſe of our Lives, and alſo in our Eating and Drinking, *&c.*

That *I* leave to the Uſe of Exhortation, and the Motives to ſerve inſtead of Reaſons.

Application.

There might be divers Uſes made from what has been ſaid; But *I* mainly Aim at the Uſe of Exhortation.

Tho' here might be a Uſe of *Information*; or here you may infer from what has been ſaid,

1. That

1. That Religion is a ſerious, and induſtrious thing, there is much to be done, God ſent you not into this world as into a Play-houſe, but a Work-houſe. Religion is not your *by, but your main* buſineſs, it is called Running, Fighting, Wreſtling, &c. all which denotes Labour and Hardſhip, though pleaſant.

2. It informs you, what your work is.

3. That Religion extends it ſelf to ſmall things comparatively. You are to glorifie God in all places, and in all things.

Alſo a word of Reproof, and that

1. To them that never in all their Lives glorified God; does not your Conſcience tell you, you never did it? nay, ſome carry as if it were their work openly to diſhonour God, O their Wickedneſs!

2. To thoſe that though they know God, yet *do not glorifie him as God*, Rom 1. 21.

3. To ſuch that inſtead of glorifying God, glorifie themſelves, *Rev.* 18. 7.

4 To thoſe that ſet up others in Gods room, that honour and Love ſomething more than God, 1 Sam. 2. 29

3. It might also be an Use of Trial, have you right Apprehensions of God? do you live a holy life? and design the glory of God in your particular Actions?

4. But the main Use is of Exhortation, and it calls upon us all seriously to mind the glorifying of God, and to make it our great business so to do, both in Heart, Lip and Life, as you have heard at large.

And begin at your Hearts, else it will all come to nothing. One would think there were no need of Motives, but our backwardness to it is such that *I* shall give you a few, and subjoyn some Means or Directions.

Motive, 1.

This is your great & very important Duty: The Doctrine tells you so, and what have you and *I* to do, as we are Creatures, and Governed by a Law, but to mind our Duty? and its not an ordinary Duty, but its

1. A very weighty Duty, that much depends upon (to wit) Gods Honour, and your own comfort.

2. An absolute indispensible Duty, the

neglect of this can never be diſpenſed with, though ſome other Duties have for a time been diſpenſed with, as Circumciſion, and the Paſſeover, when the People were in the Wilderneſs, becauſe God loves *Mercy* rather than *Sacrifice*: but his Glory he cannot give to another; he will have his Glory whatever he wants, he ſayes *Pſal.* 50. *laſt*, *Thou ſhalt Glorifie me.*

3. This is the moſt reaſonable & acceptable Duty in the World, as its indiſpenſible, ſo its indiſputable, *Rom.* 12 1, God is well pleaſed with it. Its a plain Duty, ſome Duties are dark, but this is not; its a right Duty, and no fault is to be found in it, therefore reaſonable, and its brought in with a *Therefore* in the Text, as if he would tell them of a Duty that none diſputed againſt. God has made you rational Creatutes, will you deny him reaſonable Service?

4. It is your only Duty; you have but this one thing to mind, *Phil.* 3. 13.

5. Its a moſt comely, lovely, uſeful comfortable Duty, how does it ſweeten all we do? and fills as with marrow and ſweetneſs when we can but get up to it.

6. I

6. *Its* a univerſal Duty, and that both, (1.) As to all Men, none to be excuſed. and (2.) All of and in Man is to be improved this way, his Soul, Body, Spirit, Heart, Lip, Life. (3.) At all times, both in Life and Death, *John* 21. 19. *This he ſpake ſignifying by what death he ſhould glorifie God.* (4) In all places and companies, and upon all occaſions, in all ſtates and ſtations, proſperity, adverſity, yea you are to glorifie him in the very Fires, and 1 *Pet.* 4.11. *you are to do it in all things.*

7 This is a perpetual everlaſting Duty: its never out of date in time, nor in Eternity; ſee *Heb* 13.15. *Continually* you are to praiſe him.

Motive, 2.

It is the peremptory command of the great God; and this well follows the former. This tells you why its your abſolute Duty, *&c.* becauſe God hath enjoyned it, and this is reaſon ſufficient in any caſe. Its enough to ſtop all mouthes but thoſe that have a mind to fight againſt God; (which you would be loth to do with your Gover-

nours for their reaſonable Edicts) he is wiſer and ſtronger than you. And this is alſo good in it ſelf, therefore commanded; ſome things are good becauſe commanded, as keeping the Sabbath on ſuch a day of the Week and not another, the manner of the Adminiſtrations of Sacraments, with many other things; theſe are good becauſe he hath commanded them, but this is good in it ſelf, and he hath alſo ſeriouſly commanded it, his very heart is in it, and he expects it at your hands.

And he alſo commands it *frequently*, and ſuch commands are eſpecially to be noted, that are ſo inculcated; this is not only in the Text, but is the great ſcope of all the Scriptures which would be too tedious to ſhow, and the other Motives will ſufficiently prove. Sometimes he ſpeaks of this as a King commanding it, ſometimes as a Judge reproving the neglect of it, ſometimes as a Friend intreating of you to do it, this often repeating of it denotes,

1. The weightineſs of the matter, and
2. It alſo denotes his great concernedneſs

in it. If a great King ſhould thus often command a thing you would take notice of it, and you will ſee this often repeated if you do but look over the Scriptures mentioned under the three firſt Heads.

And I tell you it is his peremptory Command, ſo that he will abate nothing of it; he hath declared it (and there is no diſanulling of it) he will be glorified by you, or upon you to your utter ruine. Do not think it hard, for its a reaſonable Duty, *Neh.* 9.13. *they are right Statutes and good Laws*, Hol. 14. laſt *All the wayes of the Lord are right*: I ſay as *Acts* 4.19. *Whether are you to obey God, or the Devil, world and Fleſh? judge yee.* This is a right command *becauſe it is your life*, *Deut.* 32.46,47. *John* 12. *laſt* what an excellent Text is that! he does not only ſay *the Promiſe*, *but the Commandment is Life everlaſting.* And *I know it* (ſays Chriſt) denoting the certainty of it. May not God put that queſtion to your Conſciences, *Prov.* 22.20. *Have not I ſpoken to thee excellent things in Counſel and Knowledg? what could you ſay againſt it?* its the moſt excellent command in the World, and if you are con-

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vinced of it, your ſin is the greater that you neglect it. The Spirit ſpeaks *expreſly* not *implicitly* in this thing, *and ſhall not the wrath of this King be as the roaring of a Lion to you* Amos. 3.6 *Shall a Trumpet be blown in the City and the people not be afraid?* I may ſay here as in *Dan.* 3.22. *the Kings command is urgent*: and though you think it hard, yet the Saints have loved ſuch commands and embraced them. *I'll* only inſtanee in *David*, Pſalm 119: 11. *he would hide them, he loved them*, ver: 127: *and delighted in them*, ver: 47: *and longed for them*, ver: 131. *and would not forget them*, ver: 176: *but do them*, ver. 166:

Motive, 3.

Our Creation, Redemption and Sanctification by the ſacred Trinity have reference to this very thing. You know the works of God are either eſſential, (*viz*) thoſe that are common to the whole Trinity, or perſonal which are proper to each Perſon, and both theſe are either as to external or internal Objects. The internal are thoſe that have no reference to any Object without God,

as

as the generation of the Son, &c. the external have reference to ſome Object without the Trinity, as *Predeſtination*, *Creation*, &c. and that's a Rule here, that one and the ſame external work (in a different conſideration) is both eſſential and perſonal, as *Creation*, *Redemption and Sanctification*, they are eſſential works of the whole Trinity, and yet in another reſpect are perſonal: and hence the Father being the Fountain of the Trinity, is ſaid *to Create*, and the Son taking our nature, is ſaid *to Redeem*, the Holy Ghoſt proceeding from both, is ſaid *to make Application of all this to us.*

Three Branches in this Motive.

1. Our Creation was to Glorifie God; *We were not made to Eat and to Drink*, &c. *but to glorifie God*; (as the firſt anſwer in your Catechiſm ſhews) he made you to Work and Labour, not to play; *to give all Diligence*, &c. You ſhould ask your ſelves ſeriouſly, have I anſwered the great end of my Creation? A man had better loſe his Life than the End of his Living. He made

you for this End, Isa 43. 7. *I have Created him for my* [*glory*] *I have formed him, yea, I have made him.* He made you to be *Factors for him*, not to *Set up for your selves.* And he made you at first after his own Image, that you might with ease glorifie him: But it may be said of too many, as in Hos. 10. 1. *They bring forth Fruits to themselves. Eph* 2. 10 *You are Created in Christ Jesus unto good works, and Psal.* 102. 8. as if he should say, they shall be to my glory, Rev. 4. last. *For thy pleasure they are and were Created*, that we should be to his well-pleasing, Isa. 60 21. *The work of my Hand, that I may be glorified.* It is a dreadful thing to be made in vain. Gen. 6 6. *It Repented God that he had made man*; may not God (if I may say so with Reverence after the manner of men) *Repent* that he made your *Tongues* that Swear, and Lye, and Talk vainly, *&c.* Your *Feet* that lead you into wicked Company and to wicked Actions? *&c. He Repented that he made* Saul *King*, in 1 *Sam* 15. 35. so he may of many of us, he *Repents* he has made us, and made us men, honourable in any respect or degree. May

he

he not ſay to us, as Matth. 20. 6. *why ſtand you here all the day Idle?* why did God make you different from Beaſts? giving you Underſtanding, and Language? but that you ſhould glorifie him? this is the fruit he expects from you, *your Tongues ſhould be your glory, as it was* Davids, Pſal. 16. 9. Pſal. 30. laſt.

The ſecond Branch, Your Redemption by Chriſt was for this end, all that he did, and ſuffered for you, was for this very one End. He has bought you, both Soul & body for this, 1 Cor. 6. laſt. *Ye are bought with a price therefore glorifie God in your Body, and in your Spirit, which are his* You ſhould do it, both in Soul and Body. Rom. 15. 6. Titus 2. 14. *Who gave himſelf for us, to Redeem us from all iniquity.* In Creation God gave you *your ſelves*, but in Redemption he gives you *Chriſt*, which is much more, and he Redeems from Sin, and that is it only that ſtands in the way of Gods Glory. Hence he that Redeems is called, *The Holy One*, Iſa. 41. 14. we are ſaid to be *Redeemed to God*, Rev. 5. 9. *and from all iniquity*, Pſal. 130. *laſt.* as well as from Hell

And

And Christ died for you, that you might Live unto God. 2 Cor 5. 15. It is a blemish to Christ when you do not live to God, and yet profess to be Redeemed by him. *Let the Redeemed of the Lord give him praise*, Psal. 107. 1, 2. Luke 1 54, 75. *He hath Redeemed us*, &c. *That we should serve him in Holiness and Righteousness all the days of our Life*, 1 *Pet.* 2. 24. *He bare our Sins* for this.

The Third Branch. Our Sanctification by the Holy Ghost is for this End. He is called the Holy Spirit, not only *Formaliter sed Effectivé*, he is not only Holy himself infinitely, but his work is to make you holy. And shall God (as I may with Reverence say) foul his fingers with you to make you of Clay? Shall the Son take Flesh, and Dye to Redeem you? and the Holy Ghost make it his work to apply all this to you? and will you not glorifie God? It is the work of the Holy Ghost to sanctifie you, and if you be not sanctified, you cannot glorifie God, and he is grieved when you oppose him in his sanctifying work, and refuse, or neglect to glorifie God. That it is his work, see 1 *Pet.* 1. 2. and that Conversion and

and Sanctification glorifie God, see 1 Pet. 2. 5.9. you are said by these *to shew forth the praises of him*, &c. And hence *Grace* is called *Glory*, 2 Cor 3. last.

1. Because it leads to glory.

2. Because God is glorified by it, both by giving it, preserving it, and drawing it out into Exercise: They that have Gods holy Image on them are called his glory, Isa. 46. last. and the Church is called a glorious Church, Eph. 5. 27.

So much for the third Motive.

The Fourth Motive. It is Gods chief End in all that he daily does, to glorifie himself. *Prov.* 16.4. *The Lord hath made all things for himself, &c.*

And not only Creation, but Preservation (which is a continued Creation) is for this End, this is,

1. The end of all Gods works, and all his Providences. If you Refuse to glorifie God you do as much as in you lies to make void all the Creation. Does God give you the Sun, to give you Light, to sin against him

him. The Creatures ſerve you, that you might ſerve him. What a wretched Creature is a Sinner! He would command every thing, and not be commanded by his Creator, but lifts up the heel againſt him. He does not give you his Creatures, that you ſhould fulfil your Luſts with them, no doubt they ſhall riſe up in Judgment againſt ſuch as have not glorified God. It is obſervable, that God calls upon the irrational Creatures to praiſe him, in *Pſal.* 148. 3. *To praiſe him is to glorifie him*; This might reprove us, for not doing it. *q. d;*

I have made man to glorifie me, but he does not, *Come you and praiſe me.* As he calls upon the Earth to hear, when men are deaf to him; but it eſpecially means that we ſhould when we behold the Curioſity, and Conſtancy of them, be Excited to praiſe God. Though they have no Tongues yet are ſaid *to declare his glory*, Pſal. 19. 1. *Hab* 3. 3. though they cannot (as *Plato* thought) do it with underſtanding, yet with a dumb Eloquence they call on us to do it, and reprove our negligence; and they are the matter of our praiſe. Nay, all

theſe

these things are upheld in their Beings, while waiting upon you, that you might honour God.

All Gods Providential Acts are for this, *viz.* for his glory. As 1. When he preserves, protects, provides for his people, when he prevents their trouble, or delivers out of it, he has but this one end in all; when he works Miracles for them it is for his glory, John 2. 11. Psal. 85. 9. Temporal Salvation and Glory are put together, *Salvation is nigh to them that fear him, that Glory may dwell in our Land.* So Psal. 3. 3. a Shield and glory, is put together, so Psal. 102. 16. *when God builds up Zion, he will appear in his Glory.*

2. And when he destroys his peoples Enemies, when he disappoints and frustrates them, this is for his glory, when he makes them fall into their own Pits. Read Exod. 14. 17. to the twentieth verse and so on, you have the proof of this; and Numb. 14. 13, to 21. *Moses* pleads with God, and in the conclusion is heard, and says God, *All the Earth shall be filled with my Glory.* That is, with the glory

of

of his wisdom in frustrating them, of his power in Crushing them, and his Justice in being Revenged of them, and his Goodness to his people and his Truth both as to his Promises and Threatnings.

3. Gods daily pardoning, supporting, strengthning, Counselling, Comforting, and giving greater degrees of Grace to his people; yea his very Afflicting of them, are all for this end; and his hearing of their Prayers, affording his Presence in his Ordinances, all is for his Glory. Exo. 32. 18. His Goodness is his glory, and he cannot put forth a greater act of glory, than in pardoning of Sin, *Isa.* 61. 2, 3. last clause of it, 1 Kings 3. 11. There was an extraordinary Appearance of Gods Presence, and that is his glory. All these are called his glory, as formerly you have heard in the first Explaining of the Doctrine.

Gods Holiness lies in a *willing* of his glory as his ultimate end, and our holiness lies in making it our last End in every thing, and *willing* of other things in subordination to it; even the meanest Believer in this

this ſence lives the life of God, *from him, and unto him.*

They have all their grace, peace, ſtrength, &c. from God, and all they do, is with a deſign to glorifie God in it.

There is in every mercy two things; Comfort, and Glory; the Comfort he allows us to take, but the glory he will have himſelf, and good reaſon he ſhould.

The Fifth Motive. All that God hath done from Eternity, and all that he will do to Eternity, are for his glory: Why ſhould not you then glorifie him in time? this was it that God was doing from Eternity, he was delighting himſelf, in himſelf, and deſigning his own glory.

Two Branches here.

The Firſt Branch. All that he has done from Eternity, thoſe Eternal Purpoſes of God, which Relate to the Creature (to wit) Election and præterition.

1. Election, in his chuſing ſome here, ſome there as he pleaſes, He only deſigns his glory in all; nothing out of himſelf moves

moves him, he will chuſe becauſe he will; only for the glory of his Grace; *and this is it that affords Rivers of Oyl, to feed the Flames of Eternal Extaſies among the Glorified, Eph* 1. 6, 12, 14. You ſee it is for his Glory. Hence his *mercy* is called his *glory, Eph* 3. 16. *The Riches of his Glory, and it is that we ſhould be to the praiſe of the Glory of his Grace.*

2. Prætertion alſo, that is a good Rule in Divinity, *that Damnation is not the end of prætertion,* (or paſſing by of any) *but the manifeſtation of the glory of Gods Juſtice.* Theſe things many ſtumble at, becauſe Gods Word is a *ſavour of Death to them, but it is for his glory, Rom* 9. 22. It is *to make his power known,* as he did on *Pharaoh, Exodus* 14. 4. *Rom* 9. 17. It is not Gods pleaſure in mens ruine, but his own glory he deſigns in all.

The Catechiſm tells you, it is for his glory, That

1 *His Decrees are an Eternal fore-ordaining all that comes to paſs.*

2 *That the Cauſe of them is the good pleaſure of his Will.*

3 *That*

3. *That the end is his own Glory.*

I might alſo have mentioned the eternal Generation of the Son of God, which was hinted at before; this being an immanent act from Eternity, was for his Glory: hence the Apoſtle in this ſence calls Chriſt *the Glory of God*, Heb. 1. 3. yea, *the brightneſs of his Glory*: this he ſayes when he is ſpeaking of his Son-ſhip in that Chapter.

Alſo his giving Chriſt a Body, &c. (though done in time) was alſo for his *Glory*, John 1. 14.

The Second Branch of the Motive is, All that God will do to all Eternity is for his Glory.

The ſalvation of his People for ever, everlaſting Glory ſits upon the head of his mercy and truth; his Saints ſhall be for ever with him, and ever be giving him the glory of it. They ſhall admire and adore him for ever; Heaven is the Land of Hallelujahs, we ſhall not then be as we are here, one day in a praiſing, admiring frame, and two or three dayes out of it: there is not one Soul in Heaven but *Glorifies God* as much

as he would have it to do. They do their work well and God likes it as well. Heaven is called *Glory*, Luk. 24.26. Chriſt the Head is Glorified, and he will never leave praying till he have all his Members with him, and the hopes of Heaven is called *the hopes of Glory*, Rom. 5.2. Heaven is called *Glory*.

1. *Becauſe much of Gods Glory is to be ſeen there, that could not be ſeen here.*

2. *Becauſe it was created for his Glory.*

3. *Becauſe he will be there perfectly and eternally glorified, they ſhall begin betimes to do it, and ſhall hold on for ever*, 2 Theſſ. 1.10. *And now what a ſtrong Motive is this to us all, to make it our buſineſs to Glorifye God: Conſider here but theſe* four things in it. *that*,

1. All that God has done from firſt to laſt is for his Glory, ſtop here and think why ſhould not we do thus?

2. That God will glorifie his People to all Eternity. And is not this a ſufficient Motive to you to *glorifie him now?* Rom. 8. 30 (*Glorified*) that is, *He has adorned them with grace here, and will adorn them with Glory hereafter.* If you could be aſſured that you ſhould within this month be glorified with him at what a rate would you live! and though

you

you walk in darkneſs, and ſee no light, yet its your duty to *glorifie God*; and a good Child will love and ſerve his Father, though he have no *Inheritance* to give him. A ſpirit of Adoption lies much in this, that the Soul would *glorifie God*, though it be not ſure that God will glorifie it. But have you no probabilities? if you have the leaſt degree of probability, there is infinite reaſon you ſhould *glorifie him.* Have you cloſed with the call of the Goſpel? are you willing to go with Chriſt? then you are as *good as glorified.* God will make *you glorious*, he will ſo deck you with Glory, that you ſhall love your ſelves for Gods likeneſs on you. But I conclude you never expect to be *Glorified* by God, if you make it not your buſineſs *to glorifie him.*

3. You have but a little time *to glorifie God* in, after that manner that you do it here. Indeed in Heaven you *ſhall glorifie* him perfectly, but not after ſuch a manner in all reſpects as you do it here, *viz.* by *Faith*, *Repentance*, &c.

1. *By Faith*, as it glorifies God in times of temptations, Deſertions, *&c. Rom.* 4. 20.

O think, why should not *I* glorifie God under my temptations, *&c.* I have but a little time to do it in.

2. *By Repentance*, living a life of *Godly sorrow* confessing Sin, lying low before God, *Josh.*7.19. how should you now be looking back upon what has been amiss, and mourn! for Repentance is out of date in Heaven.

3. By standing up for the cause and interest of Christ in the World, and in the places where you live.

4. When you can do no more, you should be willing to suffer for Christ: there is no Martyrdome in Heaven, and God is glorified by this, 1 *Pet.*4.14,16. this was an honour that the holy Angels were never capable of, this Father **Latimer** very much desired and had at last.

5. You should do it by an exemplary conversation, in the midst of a crooked and perverse generation, *Mat.*5.16. this you may see more of under the Explication how *you are to glorifie God in your deportment.*

4 Consider also, that your glorifying God now, will fit you the more for it when you come to do it in Heaven. Begin Heaven

ven upon Earth; ſettle to your work now, the more you glorifie God now, the more you will do it then, and the more you will be glorified alſo: for none doubts but there are degrees of Glory, and Grace is Glory begun. I do not here put you upon the thought of meriting, for there is infinite diſproportion between the work and the reward; that glory that ſhall be revealed in you infinitely out-does your endeavours and attainments: however you ſhould in a way of Love and Gratitude deſire to glorifie that God now, that will ſo glorifie you, and by uſing your ſelves to it, you would be Maſters of your Trade (as we uſe to ſay of ſome that have ſerved an Apprenticeſhip to a Trade.) That makes Religion ſo hard, you accuſtome your ſelves to it ſo little. If God ſhould take up unſanctified perſons to Heaven, they would not be fit for the imployment there; what haters of God ſpend their Eternity in praiſing him! that's not likely, they are weary of holy exerciſes now, how ſhould they rub out endleſs Eternity in ſuch work!

So much for the fifth great Motive.

Motive, 6.

The Lord Jeſus Chriſt began betimes to glorifie his Father, and held on ſo to do till the very laſt moment that he drew breath in this World. Here you may look back to what was ſaid in the former part of the Diſcourſe, about *a Chriſt-like Deportment*; but I may add by way of *Motive* more to what was there ſaid. He did thus, and ſhall not the ſame mind be in you that was in him? if Chriſt be not your *principle* and *patern*, he will not be your *price*, you ought to walk as he walked, to be daily *Looking* unto him, *Heb.* 12.2. as a man that's drawing a Picture, or a School-boy at his Copy. And he grew in Grace betimes, *Luk.* 2. 49. and made it his buſineſs to glorifie God, and you may ſee he held on in ſo doing, by *John* 17. 4, 5. *I have glorified thee on Earth, I have finiſhed the work thou gaveſt me to do, now O Father glorifie thou me*, &c. this confirms what was ſaid before, *that they that glorifie God ſhall be glorified by him*. It would be a bleſſed thing to be able to ſay at death, as

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Hezekiah did, *Isai.* 38 3. and as *Paul* did, 2 *Tim.* 4.7. *I have fought a good fight, I have finished my course, I have kept the Faith*, &c.

And Christ did all along glorifie God, though he found it costly work yet he finished it, he was concerned for his Fathers Glory, *Father glorifie thy Name*, &c. *John* 12. 27,28. & 13 31. *God is glorified in him.*

Not but that Christ *as God* is as much an Object of honour as the Father; but we now speak of him as he is a Mediator, and so subject to the Father; and his Fathers mind and will, *was his meat and drink*, John 4.34. *and his only business*, John 6. 38. *he came not to do his own will, but the will of him that sent him.* And he tells us, *the zeal of Gods House had eaten him up*; and at death sayes, *Lord, not my will but thy will be done*, O what an excellent Example is this! and what a Motive might it be unto us!

Motive, 7.

Gods Glory is the most weighty and precious thing in Heaven and Earth: and will you rob him of that? O give him his glory

then, for it is the moſt dangerous thing in the World to rob him of it, he has ſaid *He will not give it to another*, Iſai. 42.8. and its repeated again in *Iſai.* 48.11. this is the forbidden Fruit, he will have none to finger it, he has but this one thing incomparably dear to him, its all he aims at, all he is concerned for; and if you have not glorified him, you have done nothing in the World to any purpoſe: God ſayes to us all as he did to Chriſt, *John* 12.28. *I have both glorified my Name, and will do it again*: I will have every body to do it, or neglect it at their utmoſt peril. Sometimes *his glory* is ſaid in Scripture to be *great, exceeding great, higher than the Heavens, and its ſaid to fill all the Earth.*

It is more worth than your Souls, and Salvation. Who or what are we? that God ſhould mind our Salvation, and bring us to glory by Chriſts Death? who can think he ſhould Dye ultimately for us?

Though our Salvation was the immediate and Proxime End of his Death, it was Gods glory that was the ultimate end of his Death. He dyed not ultimately to glorifie himſelf, Heb. 5. 5. *It was his Fathers Will*; he

he did not thruſt himſelf upon it. Altho it is true, his Exaltation came after his Humiliation, yet this was not his ultimate end. Much leſs then was your Salvation his ultimate end, though at the ſame time he ſhewed the higheſt Love, both to God and you, that could be.

The Glory of God is infinitely better than our Salvation; ſo that if Gods Honour ſhould have been impaired, Juſtice violated, and his Truth broken, who durſt have been ſeen in it? But it is ſo ordered by infinite Wiſdom, that God is no loſer by it, but all his Attributes are eminently glorified by the death of Chriſt, never ſuch an inſtance of Grace and Mercy, as in the death of Chriſt; you have many inſtances of his Mercy, in *Pſal.* 136. but no ſuch an inſtance as this. And this makes the ſin of the Devils ſo great, that in oppoſing of your Salvation, they oppoſe the glory of God, by the death of Chriſt, for God in infinite grace has joined his Glory and our Salvation both together: So that it is matter of great comfort, that when Chriſt is ſaid to

glo-

glorifie God in Dying, it is meant his grace and mercy is glorified by your Redemption, and his glory and your good, are never to be ſeparated. So that God is a gainer by this way of Salvation, as well as you, his Juſtice not only ſatisfied, but Grace exalted by it. And as it glorifies the true Grace, ſo alſo the wiſdom of God *Solomons Wiſdom was admired in giving judgment between the two Harlots.* We have a Story in Hiſtory, *Of a great Emperour that made a Law, That every Adulterer ſhould have his Eyes bored out; and his own Son being found guilty, he had no other way to ſave the honour of his Juſtice, and yet to ſave his Sons Eyes; but cauſed one of his Sons Eyes, and one of his own to be Bored out.* This Story has been much admired, but we have infinitely more cauſe to admire the Wiſdom of God in the death of Chriſt. And as it glorifies his Grace and Wiſdom, ſo alſo his Juſtice; it is both a merciful Juſtice, and a juſt Mercy. So alſo his power: Chriſt is called both the Wiſdom and Power of God in this Reſpect. Thus God is glorified by the death of Chriſt, and this was his ultimate end in dying.

For

For he did not glorifie God that we might be ſaved, but dyed to ſave us, that God might be glorified. All the Souls in the world are nothing compared with the glory of God; better we all ſhould periſh, than God ſhould loſe his Glory; though one Soul would weigh down ten thouſand Worlds of other things. Gods glory is a greater good than your Salvation; for your Salvation is but as the Medium, his glory is the *Ultimus finis*. His Glory muſt needs be of more worth than your Salvation, for that is only the good of a Creature, his glory is like himſelf. However, theſe are not to be parted, for God hath joined them, he has commanded you to ſeek his glory, and alſo Immortality and Eternal Life.

And now from this you may infer two things.

1. How ſhould Chriſtians walk that are truſted with ſuch a weighty thing, as the glory of God! how very provoking are the ſins of Profeſſors, and their ſcandalous lives? You ſhould walk blameleſly, *and de-*

depart from iniquity, for Gods name is upon you. and you ſhould be more tender of the Name of God, than of your own names.

Moſes was Eminent, for that he was more concerned for Gods glory than his own. You ſhould carry ſo, as to ſtop all mouths, (at leaſt when they come to dye, 1 *Pet.* 2. 12.) James 2. 7. Rom. 2. 23, 24. *The wickedneſs of a Servant reproacheth his Maſter. And do not you pretend to be Gods Servants & Children? Salvian* uſed to write much againſt the bad Lives of the Chriſtians, and told them, that the Heathen might well ſay, *Chriſtiani ſanctè vixiſſent, ſi Chriſtus ſancta Docuiſſet.* Chriſtians would have Lived better, if Chriſt had taught them better. Oh, wipe off this Reproach by your blameleſs Lives. Gods glory is his *Spouſe*, he is very jealous as to this, *Joſeph had the charge of all* Potiphars *Houſe except his Wife.* But God has truſted you with the beſt thing he has in the world, *viz.* his glory, and then how tender and careful ſhould you be of it.

2 Again

2. Again we may infer this, That if our Salvation be to be Referr'd to the glory of God, then much more all outward things, Health, Honour, Parts, and Wealth, &c. What have you all for, but to glorifie God? The *End* is beyond the *Means*, you are to account it so, and to look beyond *them*, and desire no more of *them*, than leads unto the End. As an Old Saying, *Media movent Bonitate Finis. The Means moves through the goodness of the End.* You do not desire all the water in the Fountain, but as much as will quench your Thirst, nor all the Cloth in the world, but what is needful to cover you. So here you ought to desire these things only with Reference to the glory of God.

So much for the seventh Motive.

Motive 8.

If you will not glorifie God, he will be glorified upon you. Put him not to strain for his own. If you will not sanctifie him, he

he will ſanctifie himſelf; if you do not glorify him intentionally, he will be glorified eventually, if not actually, he will be glorified paſſively, if you bear not witneſs to his Holineſs, He will do it himſelf by his Judgments. (as one well ſaith) There is not one in a Congregation, but the Holy God is ſanctified by him, or elſe upon him by Spiritual Plagues and Judgments, which are the worſt, and alwayes certain, though not alwayes viſible. We may plainly ſee in that inſtance of *Nadab* and *Abihu*, (*though the Eldeſt Sons of a good man, and in the Prieſts Office,*) That Gods glory is dearer to him than mens Lives, Lev. 10. 3. *God would not bear with them.*

Another inſtance of this, is *Herod*; (though a very great man) God would not bear with him, Acts 12. 23. You have his death, and the manner of it, *he was ſmitten, and that immediately, by the Miniſtration of Angels, and mortally, he gave up the Ghoſt, and ſhamefully, Eaten of Worms, or Lice, as his Grand-father* Herod *was before*; and then you have the Reaſons of it, *He gave*

gave not God the glory, being unjuſt, and unreaſonable therein. This might ſeem but a ſmall thing, but God took it very ill. The Apoſtles did otherwiſe, Acts 14. 13, 14. *When the people would have done Sacrifice to them, they ran in amongſt them,* &c. And *Peter when Cornelius fell down at his Feet,* Acts 10. 26. *bids him ſtand up,* &c. *I have heard of a man, that Lived a very Atheiſtical Life, who was in a ſad caſe when he came to Dye, crying out, if there be a God, I am undone for ever.*

Thus you ſee God will have his glory, if you will not give it him.

Motive 9.

God is infinitely worthy of it. Therefore I beg it of you: if he do not deſerve it at your hands, i'le give you leave to deny me. It is groſs Idolatry to give it any other. And this is the Reaſon of the laſt Motive. He may well take it ill, when you do not give it him, ſeeing he is worthy

thy, moſt worthy, altogether, only and infinitely Worthy, *Rev.* 4. *laſt. Thou art worthy O Lord, of Glory, praiſe, &c.* God exceeds all things in glory, *Heaven & Earth is full of his Glory*; and he ſhould have it all. God deſerves the glory on a double account.

1. He is his own glory.

2. He is your glory alſo.

1. God is his own glory, he is abſolutely and independently ſo. Why ſhould you not give God his own? Sometimes Riches are called Glory in Scripture, and outward Honour, Learning, Victory, a good Name, Authority, Proſperity, and Grace is called Glory: but all theſe are but derivative, and none have all of theſe; but God is his own glory and he needs none to add to him. Hence he is called *Glorious*, Exod. 15 11. and he is ſo, not only in his Holineſs, but in every thing elſe. Every thing in God is glorious; he is incomparably glorious. And if he be ſo glorious in the world, *The Sun, Moon, and Stars, declare his Glory*, &c. So glorious in his Church, in his Word, Works, and in his Saints, Pſal. 45. 13. *The Spouſe*

Spouſe is all glorious within; in his Angels, his Sanctuary, Miniſters, Goſpel, Sacraments, &c. What is that God that hath ordered and Beautified all theſe, Pſal. 66. 2. You ſhould then *make his praiſe glorious*; his Right-hand is called *glorious, his power is glorious*, Col. 1, 11. he is ſo glorious, that he doth and can, without weakneſs, glory in himſelf. How many glorious deſcriptions have you of God in Scripture! which *I* have opened upon other occaſions, as in Iſa. 40. and in Iſa. 57. 15. and in many more places, yet we cannot ſay his glorying is not good, *for his glory is infinitely above all other glory*, and it is *his own*. I am not able in the leaſt to ſet him off to you, his back-parts are *only* ſeen in this World, *you cannot ſee his face and live*: if you knew him, you could not but fall in love with him He is called *the God of Glory*, and *the Father of Glory*, Eph. 1. 17. Acts 7. 2. there is a glory of God that is abſolute, and none can conceive of, *Exod.* 33. 18, 22, 23. and he is called the *Lord of Glory* and *King of Glory*; *Glory and Honour* are ſaid *to be in his preſence*, &c. thus he is his own Glory.

Branch 2. He is your Glory also. He puts an honour upon you, 1 *Pet.* 2.7. *Margent*, to them that believe he is *the Honour*.

I am almost out of heart to speak to others, I would now speak to Christians, Christ is your Glory and Honour, *Luk* 2 32. just as a person of *Honour* Marrying a mean person makes her *Honourable*, *Isai.* 43 4. *since thou wast precious in my sight, thou hast been honourable*, &c. and you find in Scripture, that the Saints *have accounted God their glory*, *Psal.* 3.3. and if you have any interest in God, you may say thus, so *Psal* 62.7.

I shall show you in five things how God is the *Glory of his People* and in what Respects.

And these things might all serve as Motives, to perswade you to Glorifie him.

1. He is their Glory, in that he does not only permit them, and command them *to Glorifie him*, but is also pleased to account himself glorified by them.

This is a piece of great condescention indeed in him, who is infinitely above the Admirations and Services of the Holy Angels

gels themſelves, (and therefore he is ſaid to *humble himſelf*, to behold things done in Heaven,) that he ſhould account himſelf *glorified by you*, and that he ſhould take any thing well at your hands; he not only commands it, but commends it, *Pſal.*50 *ult.* That he ſhould account you make him glorious by your right conceptions of him, and your Goſpel converſations; this is your Glory, and might be a ſtrong Motive to you. That he ſhould be found of you, and ſuffer you to come ſo near him, and to ſtand in his Courts, is your honour, but that he ſhould be pleaſed to account himſelf glorified by you is more.

He is ſaid to be glorified on your part, 1 *Pet.*4.14. and *Hag.*1.8. *he takes pleaſure in it*, as if he ſhould ſay, *I take it well, I account myſelf glorified by you.* An old Divine expreſſes himſelf thus, *that when any man glorifies God, he is accounted by God to make him glorious, and to give him as it were a new* Being, (though this is ſoberly to be underſtood.)

No doubt when any perſon does eminently *Glorifie God*, he ſets him off as it were *anew* before others. And that God ſhould

account thus of it, is a very *great Honour*, You read of the blinde and lame, the Lepers and Centurion, and the Gentiles, that they *glorified God*, and he takes notice of all these, as I might give Scriptures for them all: he took it well from them; *O this is your glory, when God accepts of you in what you do.* The Saints in the worst of conditions may live upon their present acceptance and their future recompence.

2 He puts a great *glory* upon his People, in that he hath, he daily doth, and will magnifie them to all Eternity.

1 He not only hath magnified man (as before) in Creation, Redemption, &c. in Creation making him but little lower than the Angels, and putting all things under his feet, that if he had stood all the Creatures should have been subject to him, having furnished the World plentifully and magnificently for him, before he came into it, this was a *great Honour*, but he has honoured his People much more by Redemption, in that when you had sold your selves to Satan to your sins, and to the justice of God, he should be at such cost *to Redeem you*, is not this

an

an honour? Would it not be an honour for a Prince to give many thouſand pounds to redeem a poor Slave out of *Turkey*? how may you admire God then, who has put ſuch an honour upon you in Redemption, and that by his own Son too, and by his precious blood! this indeed is *an honour*, and might be a great Motive to glorifie him.

And he has alſo put an honour upon you in your converſion to him, whereby the Image of God is renewed in you, and you are made partakers of the Divine Nature, and come to live the life of God, all which is a mighty glory to you.

And if God be thus your glory and have ſo magnified you; why ſhould not you glorifie him?

2. He daily doth magnifie and put Honour upon his People, in that he preſerves them even by a Guard of Angels, *Heb.* 1. 14. admits them to communion with him, that at any time he ſmiles on them, accepteth and embraceth them, counſelling ſupporting, ſupplying them as they need; and that alſo he ſhould afflict them rather than

loſe them, (for he loves them too well to let them live in any ſin uncorrected) all this is their honour; thus God is their glory. *Its* an honour to you that ſo glorious a God ſhould contend with you by affliction, 1 *Sam.* 24. 14. and more, that he ſhould cauſe it to work for you an eternal weight of glory, and bring you to glory at laſt: thus he puts a glory upon his People both in life and at death.

3. He will glorifie them to all Eternity, this *I* but name, it has been hinted at before: but God is both your glory in life, at death, and after death? he might have forbidden you to glorifie him, and then you had been miſerable: O glorifie him then to your utmoſt.

3 He is your glory, in that he hath put you into ſo near a Relation to himſelf, and put himſelf into ſo near a Relation unto you: he calls himſelf *your Father*, *your Husband*, *your God*, *your Shepherd*, (*I* might bring Scriptures for all theſe) and your Saviour, yea your *own God*. Can you do too much for your Father, your heavenly Father? if you be true Chriſtians God is really your

Father,

Father. What a great thing did *David* account it to be Son in Law to a King? but happy are they *whoſe God is the Lord*. This is the higheſt *Honour* that can be, and whilſt others boaſt of this and that, *you may make your boaſt of God for ever*. Glory in your Knowledge of him, and of your intereſt in him *Rom.*5.11. in the Greek, *But we Boaſt in God, through Jeſus Chriſt*. *I* may ſay as *Eſth.* 6.11. *You are ſuch as this King delighteth to Honour*: why then ſhould you not *honour* him, with all you are, have, and can do?

Its obſervable how many Names God gives to his People in Scripture, which ſets forth this thing, and you ſhould anſwer your Names. Are you called *the Sons of God*, and will you not honour your Father? Mal.1.6. you are called *Veſſels*, and are you leaking Veſſels? Can you hold no glory for God? 2 Tim.2.20,21. when a man makes a Veſſel he has it for ſome uſe or other. Who made you *Veſſels of Honour*? and *why did free Grace chuſe you*? but many are Veſſels in whom there is no *pleaſure*, *Jer*22.28. not *meet for their Maſters uſe*. You might have been ſuffered to have been Veſſels of wrath, *Rom.*9.21. it was

that made you otherwise: you are also called *Members of Christ*, and *will you not honour your Head? will you rise up in rebellion against your Head?* nay, you are called *his Flesh, and his Bones*, Eph. 5. 30. and *will you dishonour your Head?* 1 Cor. 11. 4.

Are you not called Temples of the Holy Ghost; and will you not honour God? *In his Temple should every one speak of his glory*, Pſ. 29. 9. Much of glory was in the Temple, and God was Glorified and Worshiped in his Temple. If you be Gods House, then he dwells in you, and by so doing he honours you; Will you not glorifie the Master of the House? 1 Cor. 3. 16. *What, know you not that you are the Temple of God? And that the Spirit of God dwelleth in you?* 1 Cor. 6. 19, 20. *Wherefore glorifie God*, &c.

And you are called the people of his *Choice*, *his chosen Generation*, and what was it for? see 1 *Pet.* 2. 5, 9 & in *Exod.* 19. 5. *his Peculiar Treasure*. *Acts* 9. 15. *Chosen Vessels*. And will you not glorifie him?

You are called the *Heirs of Glory*, and ere long you must *inherit glory*, and will you not glorifie him? Heb. 1. *last*. *Heirs*

of

of Salvation, Heb. 6. 17. *called the Heirs of promiſe*; How ſhould ſuch honour God!

4. He is your glory in that he hath inveſted you with many great priviledges that are your glory. As his affording of you many means of grace, ſeaſons and opportunities of glorifying him, planting you in his Vineyard. (I wiſh you underſtood your mercy in this) *Iſa.* 61. 3. ſhall God thus honour you? and will you not honour him? This very thing hath honoured our Nations more than any part of the world, the greateſt part of the world are not thus honoured. He has made you *Trees of Righteouſneſs*: Your great Cluſters of ſin, and vanity ſhould fall off; and *you ſhould be Laden with fruits of Righteouſneſs to his Glory. Phil.* 1. 11. But O what Cluſters of wrath do ſome bring forth! What a lovely thing would it be for you to bring forth Cluſters of Faith and Love, &c. he hath not dealt with other Nations as by us, Pſal. 147 laſt. Has he not *Created a Defence upon your glory? Iſa* 4. 5. Your good fruit *would glorifie your Father and Chriſts Father, John* 15. 8. *John* 20. 17. Our Sabbaths are our glory, *Iſai.*

58. 13. and your Miniſters are to be honoured for their works ſake; nay, they are called the glory of C[illegible] (*though accounted the off-ſcouring of all things*) 2 Cor 8. 23. and they are your honour, *for whether Paul, or Apollos, or Cephas*, &c. *all are yours; they are the gift of Chriſt*, and it is ſaid, *no man takes this honour unto himſelf, but he that is called*, &c. It is a bleſſed thing when Gods Word *Runs* and is *Glorified*. But it may be our glory is departing, then call your Comforts *Ichabod*, as ſhe in 1 Sam. 4.21,22.

5. God has put a mighty glory upon you in that he does in ſo many words call and account you his glory, *Iſa.* 46. *laſt. Iſrael my glory.*

Indeed it is very much he ſhould be *your glory*, but that you ſhould be *his glory* is much more, *Iſa* 60. 7. *You are the joy and Crown of Chriſt*, which is more than to be *Pauls joy and Crown*, Phil. 4. 1. *Iſa.* 62. 3. *Thou ſhalt be a Crown of glory in the hand of the Lord, and a Royal Diadem in the hand of thy God.* So that *I* may ſay *glorious* things are ſaid of you through free grace, and will you not glorifie God?

So

So much for the ninth great Motive.

Motive 10.

The greateſt part of men in the world do downright diſhonour God: and you your ſelves have but very little glorified him hitherto. And ſhall God have no glory in the world? and this well follows the laſt; it aggravates your doing ſo little this way if God be your glory.

Two Branches here.

1. The greateſt part of mankind do downright diſhonour him; they generally provoke the Eyes of his glory, they know no ſhame, they hide it not, but inſtead of glorifying God, they *turn his glory into ſhame*, Pſal. 4. 2. yea, they glory in their ſhame. It was an old complaint in *Rom.* 3 23. and thoſe ſins that are moſt common amongſt us, *I* could ſhow you how they are ſaid to diſhonour God. But now when others do ſo, let us grow more holy by it. Methinks the

the Name and glory of God cries out, Who will be on my ſide, Who? It hath few faithful Friends in the world, now turn to him, and glorifie him ſo much the more. Let him not have your *blow* amongſt the Reſt, *nor* let your helping hand be *Imployed to* thruſt his *glory out of* the *World. The whole world lies in wickedneſs there is none that does good, whole Volleys of Impieties are daily diſcharged againſt him.* We may ſay of moſt, as Dan. 5.23. *The God in whoſe hand is their breath, and whoſe are all their ways have they not glorified.*

It may be wondred at, Rev. 15.4. *Who ſhall not fear thee, and glorifie thy name?* All things but Devils and wicked men glorifie him, and they ſhall (though againſt their wills.) He may complain of the moſt of the world that they have Robbed him.

The Second Branch.

You have but very little glorifyed him your ſelves hitherto.

Is it not time now to begin? Shame might help you a little here; grow the better

ter this cold time. *David* did ſo, *Pſal.* 119. 126, 127. *They have made void thy Law, Therefore I love thy Commandments*, &c. but you have yet done little, how little in your Cloſets, Families, or the Church, have you done? how little have you been in praiſe, in Prayer? how little have others glorified God through you; how ſeldom have you been in thinking, ſpeaking, Admiring, Loving, Commending of him to others? how little on week-days have you glorified him? and how little on Lords-Days? O now begin your Reformation, and lay your foundation in deep Humiliation, lay your hand upon your mouth, and Reſolve through Chriſt, that you will be more holy, and heavenly, uſeful, and prayerful, than formerly; be now more for ſerious godlineſs than ever. O it is high time to mend, and God expects it at your hands, ſee what he would have you be, Jer. 13. 11. *a praiſe and a name, and a glory to him.* Do not refuſe as they did there.

But alas, the greateſt part of the world may be reduced unto three Ranks.

1. Such that have done very little, conſidering

ſidering the abilities and opportunities they have had, they have Prayed, Repented, Loved, and Lived little, that came late into the Vineyard, or have been Loyterers in it, or have gone back from his work, *they have put their hands to the Plough, and look back.* Some indeed *é contrà* have lived much in a little time. *Abraham* it is ſaid, *Dyed old and full of years*, though he lived not ſo long as many others. But he was full of God, of Grace and Comfort.

2. Many that have done nothing at all, but only have lived to Eat and Drink, *Buy and Sell*, &c. and ſo have only *Cumbred the Ground*; it is ſaid in *Gen.* 5. ſuch and ſuch they lived ſo many years and they dyed, and nothing ſet down Remarkable in their Lives. Thus it is with very many.

3. There are many that have done worſe than nothing, that live in Rebellion, and are bad Examples, Corrupting all about them; that inſtead of living to God, live to themſelves, and the World, yea to the Devil.

And this ſhould Excite us the more to glorifie God, to Repair the loſs of his Glory

Glory what in us lies.

So much for the Tenth Motive.

Motive 11

This hath ever been the Language of all true Converts, at the very firſt; *What ſhall we do to glorifie God?* bewailing bitterly the former neglect of this. And if this be not the care and buſineſs of your Lives, (if there be a Living God) your ſtate is naught, though you may reform, and do much, you are yet unconverted. Acts 13. 48. When the Gentiles begin rightly to apprehend of God, they then glorifie him; thus do you, and that both in himſelf and people, and every thing elſe. And ſee this, the Day will come when Miniſters ſhall not loſe their Love upon any Hypocrite, they ſhall know who have glorified God, and who have not. See the Language of that Heavenly Hoſt, in *Luke* 2. 14. *Glory be to God in the Higheſt*, and *Paul* that great Convert concludes ſome of his Epiſtles with *Glory to God.* O ſee that you

you be ſuch as thus do, elſe you are not Converted. And to *come near* the Kingdom of Heaven and not *get into it*, will make your Condemnation the greater.

The Twelfth Motive.

This would be the only way to glorifie Jeſus Chriſt your Saviour, and to be glorified with him for ever.

It is meet that you ſhould glorifie him, that ſpent his breath, and his precious blood for you. Oh who would not live to the Glory of ſuch a Redeemer! That day is loſt that is not ſpent (in part at leaſt) in thinking of, and Admiring of *Jeſus Chriſt*; if you would glorifie *Chriſt*, then glorifie God 2 Theſ. 1. laſt. It is the beſt prayer in the world next to the prayer of Chriſt, *That the Name of our Lord Jeſus Chriſt may be glorified in you*, &c And there is great reaſon we ſhould glorifie Chriſt, for God the Father has glorified him: He has not only received him to Glory, and ſet him at his own Right-hand, but he alſo glorifies him in that he will do nothing without him,

Hab

Hab. 3.13. *Thou wenteſt down with thine Anointed.* He directs us alwayes to go to him under all our difficulties, and hath *committed all power to him*, and has *given him a Name above every name.* Some have been called *Jeſus*, ſome have been called *Chriſt*, but none beſides himſelf called *Jeſus Chriſt.* God is well pleaſed when you glorifie Chriſt, *Joh.* 17.10. and the Holy Ghoſt glorifies Chriſt, *John.* 16. 14. I need not to tell you Chriſt is glorious, for the Scriptures are full of that. Chriſt is moſt glorious When moſt contemptible, *Iſai.* 53.2. Now if you would glorifie Jeſus Chriſt, you muſt glorifie God by chuſing him for your happineſs and portion, and daily purſue your choice. Nothing more glorifies Chriſt than conformity to him; we honour him moſt when we do as he did, and his Life was a continual living to God (as before) *John* 8.29. And you are alſo to magnifie Chriſt at your death, *Phil.* 1.20 and this you do when you die believingly, and at Chriſts Command, *Deut.* 34.5. witneſſing to the Truth of Chriſt, *John* 21.19. and this is the way to be glorified with him, *He that honours me I will honour*, ſayes God, and *John*

12, 26. *he that ſerveth me, him will my Father honour, and where I am there ſhall my ſervant be alſo.*

Motive, 13.

By Glorifying God much now, you lay a Foundation for your glorifying of him, *upon Earth*, even when *you are in Heaven.* No doubt God hath much glory here upon Earth, by means of his holy uſeful ſervants, when they have been long in eternal glory; and not only from holy Miniſters, who have left converting Books behind, that have been much bleſſed to ſurvivers, and whereby with *Abel*, they *being dead yet ſpeak*: and holy Examples too, as *Heb.* 13. 7. but alſo private Saints are concerned herein, to be laying in a ſtock to trade with for God when they are gone to glory. And thus many have done, and we ought to do, by good words, works, holy and exemplary lives, Exhortations, Admonitions, Inſtructions and Conſolations, by doing and ſuffering for Chriſt, &c. Let me intreat you in the Name of Chriſt, to be laying in a rich ſtock of all

the

theſe to leave with your Poſterity, Friends and Families, nay all that ever had to do with you, that they may *trade* with it for the glory of God, and *hand* it down to them that ſhall come after them. O let us be writing good Copies every day for them that come after us, *Nulla dies ſine lineâ.* That they may ſay ſo, and ſo, did my Father and Mother, Husband and Wife, &c. walk, ſo did they behave themſelves in Cloſet Families, and in the Church of God; ſo did they perform Duties, bear Burthens, ſuppreſs their Paſſions, and deny themſelves, &c. thus be, doing good after your Death. *Heb.* 11.4. Preach your own Funeral Ser-Sermons every day by living for Poſterity. Nay the Motive is yet ſtronger (if that be true which ſome Divines have poſitively aſſerted) *that the good you now do upon Earth does not only increaſe after your death, but alſo as that increaſeth ſo your Glory will increaſe,* ſay they: God will not only reward men according to their works, but according to the fruit of them, *Jer.* 17.10. ſo that if their holy Actions on Earth do fructifie after their Death, the fruits of them ſhall be re-

warded, and follow them; *Rev.* 14 13. And ſo do the evil works of wicked men, as *Jerobohams* did for above 300 years after his death, which made his Hell more hot. This is thought to be the Reaſon why *Dives* did deſire his Brothers might avoid that place of *Torment*, becauſe it would *increaſe* his *own*, for we cannot imagin natural affection, or the deſire of the Salvation of others, to be in Hell. Nay it is ſaid that the Glorified ſhall by their enlarged Crowns, and Additional glory, know the good they did here, and left behind them, doth fructify, which ſhall make them break forth into new Songs of Praiſe to God, and the Lamb, that helped them to ſow that ſeed on Earth, that Reacheth them in Heaven. They know when any thing they have done on Earth is Bleſſed for others good, and Gods glory by two things, the *Augmentation* of their own Glory, and the *Acclamation* of Angels. *Luke* 15.20. ſpeaks for this.

Verily it is not then in vain to ſerve God; *Godlineſs is great gain*, its the moſt profitable, yea preſent gain, the moſt creditable,

ditable, and prudentiall gain, in the whole world; O who would not glorify God? who is it that would not have plentifull Crops of Comfort, A whole Harveſt of Happyneſs, Incomes of Glory, not only *going with him* at his Death, but continually *comeing after him* in Glory?

There is a three fold benefit of Goſpel good works.

1. Unto them that do them.
2. To thoſe they are done for.
3. To them that ſee them done (but this may Eſpecialy relate to works of Charity either to the Bodys or Souls of others.)

I do again Exhort you to Glorify God, for you ſhall certainly in a very little time not only come to the Gates of Death, but alſo paſs through them up to Gods great Tribunal to give an anſwer to this one Queſtion, *What have you all this while done for me?* when ever God comes, he comes to *Reckon*, and when ever you go, you go to *Reckon* with him, how your time, ſtrength, Parts, Eſtate, &c. have been Improved; And let me tell you in the Name of God,

that it's not worth your while to live here, if it were not to Glorifie God. And let me tell you alſo, that if you do not, you take the ready way to ſhame your ſelves; (and that's a thing none loves) when you look back at laſt on the many years you have Rubbed through in the world, and think that of all that time, you never lived one day. For he that lives not to God, but lives in pleaſure, *is dead whilſt he lives.* Oh! how will theſe thieves that have Robbed God all their dayes be aſhamed when catched at laſt by Death! Jer. 2. 26. But the Apoſtle living for God, and lifting up the name of God, was confident that he ſhould not be aſhamed, Phil. 1. 20, 21. *According to my earneſt expectation that in nothing I ſhall be aſhamed, &c. For to me to live is Chriſt, and to dye is Gain.* And take notice for your encouragement, to propoſe the glory of God as your utmoſt end, this is a way to put a beauty and luſtre upon your meaneſt Services, to make all acceptable to God through Chriſt.

So much for the Motives.

I

I ſhall now give you a few helps or Directions how to glorifie God.

It ſhould be the language of all, how ſhall I come to glorifie God?

I might ſhow you how to do it in your hearts, in your Lips, and in your Lives diſtinctly: But.

I ſhall only give you a few general helps, and put them all together.

Direction I.

Get a Renewed Mind. Get into a State of Grace, elſe you can never glorifie God. The Apoſtle often makes this his Exhortation to, and his ſupplication for, thoſe he wrote unto.

If you have the old carnal heart ſtill, all other means will be ineffectual. You ſhould Eye the glory of God in all you do; but how can you do this with no Eye, or a blind Eye? The Renewed Mind is the eye of the Soul, *and if the Eye be dark, how great is the Darkneſs?* You may ſeem to

Pray, Hear, and meditate, &c. but you can never glorifie God without a new heart. Heb. 11. 6. Rom. 8. 7, 8. *They that are in the Fleſh cannot pleaſe God*, that is, *glorifie* God. The Apoſtle when he Exhorts to prove the acceptable will of God, adviſes to this, *Rom.* 12. 2. *The Renewing of the mind*: ſo *Col.* 3. 10. *Eph.* 4. 23. *And they are happy, whoſe Inward Man is Renewed Day, by Day, though their outward man decay.* Give God no reſt till he give it you, Pſal. 51. 10. And be ſure to Eye the Holy Ghoſt, to Renew the Spirit of your mind, that is, the Soul of your Soul, &c. or the moſt inward part of your Soul, &c. Renewing work is the work of the Holy Ghoſt, Tit. 3. 5. and when you are *Renewed*, be much in waiting on God, Iſa 40. laſt. Such ſhall *Renew their Strength.*

There is a *ſpecifical Renovation* in firſt Converſion, and a *gradual Renovation* afterwards. And both theſe are the work of the Holy Ghoſt; let Sinners pray for the one, and Saints for the other.

Direction.

Direction II.

Having got into a State of Grace, keep up the Lively Exerciſe of Grace daily. Eſpecially ſome graces, without the Exerciſe of which God connot be actually glorified; while they are only in a dull ſleepy habit, they do not ſo glorifie God. And theſe are eſpecially

1. Faith in the blood of Chriſt. Every day make it your work to believe as for your lives. Be much in Reſting, and Rolling upon the Righteouſneſs of another, you ſhould not only fill your days with *Duty*, but every *Duty* with *grace*, and this of all graces glorifies God, and he honours it. You ought not only to mind your being Juſtified and ſaved at laſt by Faith, but you ſhould every-day live by it. God is only glorified in and through Chriſt, and that eſpecially by the Exerciſe of Faith. *Abraham gave glory unto God by believing.* Faith honours God by taking his bare naked word and Reſting on it, *and on him that they never ſaw.* Our Divines have ſaid, That a man

man glorifies God more by believing, than if he had never ſinned, but perfectly obey-the Law. But it is certain, Faith makes a man *Righteous* in Gods account as though he had not ſinned, which no other grace doth. Repentance, &c. does not make a man *Righteous*, but Faith doth. Chriſt (as you have heard under the Motives) glorified God, and he was eminent for Faith, he was the greateſt Believer in the world, for he not only believed for himſelf, but his whole myſticall Body, *his Faith was ſtrong*, *Iſa.* 50. 7, 9. *Pſal.* 16. 1. The grace of Faith glorifies all God's Attributes, his Son, Word, and Spirit, and it will correct ſence and Reaſon. For when *Sence* ſaith ſuch a thing *will not be*, and *Reaſon* ſaith it *cannot be*, ſaith *Faith* but it both *Can, and will be*, for God hath ſaid it, it gives God its Teſtimonial, Joh. 3. 23. It hath ſet to its Seal *that God is true*, and ſaith as *Moſes*, when he muſt not go into *Canaan*, Deut. 32. 4. *he is a God of Truth and without iniquity, Juſt and Right is he*, thus it honours God, and Juſtifies God, not imputing Sin to him, as he juſtifies the Soul, ſo Faith juſtifies him, &c.

2. You

2. You glorifie God by the lively Exerciſe of the grace of Love; and a Dormant Love doth not actually glorifie God. But Love will keep you doing, and will think nothing hard. Some things you may find more difficult than others, but Love covers many Infirmities, it ſuffers long, is not eaſily provoked, ſeeks not her own things, thinketh no evil, it will bear, believe, hope, and endure all things; hence the Angels that are all in a flame of Love to God, cry out, as Luke 2. 14. *Faith works by Love*, is called the *Labour of Love*, Heb. 6. 10. Love is of an opening nature, it expands and enlarges the heart towards God; hence it glorifies him, Pſal. 24. 7, 9. and it is of a conſtraining nature, 2 Cor. 5. 14. A Spirit of Adoption will make a man do more than all things elſe will, either ſhame, hell, &c. & if you let a Spirit of Adoption down, you can neither live uſefully nor comfortably; hence the Saints in Heaven glorifie God perfectly, they Love him perfectly. Love *counts none of Gods Commandments grievous*, 1 *John* 5. 3. This made *David* do ſo much, he loved much, as you find throughout the

119. Psalm in many verses of it.

So much as you Love, so much you glorifie God; if you Love not, you glorifie him not at all.

3. Keep up the hopes of eternal glory, and this would help you to glorifie God, *and despise all things below, and glory in Tribulation* &c. Rom. 5. 2, 3, 5. *Its the love of God shed abroad in your hearts*, will help you in all the Rest.

See what was said in the former part of the Discourse, *We must have much of Heaven in our Deportment*, if we would glorifie God. That is, the hopes of heaven. This hope will purifie you, and so it glorifies God. It puts the Soul upon waiting quietly, expecting earnestly, and preparing carefully *for the Coming of Christ*, as persons do for a great Wedding. How should that Soul live *to day* that knows not but that it may live with God *to morrow*! *You are begotten to this Hope*, 1 *Pet.* 1. 3. Hope is both of an Elevating, and endearing nature, and both these ways it glorifies God. The soul that has it, scorns the best of sublunary happinesses. And this Hope makes the Soul to

cleave

cleave to its object. Hope ſuits your preſent condition, *for it is an Anchor*: nay, it gives you a ſweet light in a night of Adverſity. See how Hope glorifies God, Tit. 2. 11, 12, 13. *It will teach to deny all ungodlineſs, and to live Soberly, Righteouſly and Godly, &c.* What will not your hopes of enjoying God for ever, make you do?

4. Keep up in fear, Keep down in humility, and keep on in Repentance and godly Sorrow, *I* put them all together. Take heed of making too bold with God, be humble, daily Repent and Confeſs your ſins. You have heard already how *theſe* glorifie God, *Iſai.* 8 13. *Sanctifie the Lord in your hearts, and make him your fear and your Dread.*

And if you would glorifie God, hate vain glory, and be much in denying your ſelves. *Paul* was an excellent Example in this, Phil. 3. 4, 5. *&c. And God will have no fleſh to glory before him*, therefore he has ſaid ſo much to prevent our glorying in any thing but God, and hath carried ſo in his Diſpenſations, 1 Cor. 1. 26. to the 29. verſe. *Rom.* 4. 2, 6, 7. if you will *glory*, do as

Paul

Paul did, 2 Cor. 12. 9. *Glory in your Infirmities, that the power of Christ may Rest upon you*: And Repent daily, for *that* gives God the glory which your sins took from him.

So much for the Second Direction.

Direction III.

Labour to know God, and be mindful of him. These are of great use, for if you know not God, you cannot glorifie him: and though you do know him, if you forget him, you are like to do little at glorifying him, for actual Communion with God is not ordinarily without an act of the Memory.

Two Branches here.

1. Labour to *know God.* This makes way *for* every thing that is *good*, by this you have right *Notions of God*, (as under the first Head in the Explication you may see) your Glorifying of God will be according to your knowledge of him

him, ſometimes God ſeems to hide himſelf, *Job* 23.3. O that I knew where I might find him! or it may be read, *O that I knew how I might know him*!

For your help here take three Words of Advice;

1. Beware of any idle, vain, or childiſh repreſentations of God, or imaginations in your thoughts. Theſe diſſhonour God as much as may be: never think of comprehending him; for he is vaſtly, infinitely above you. Take heed of imaginary, corporeal, carnal ſhapes of God, caſt them out with indignation, *Exod.* 20.4. *Acts* 17.22. *Deut.* 4.15. *Iſai.* 40.18. yet in that Chapter you have *glorious Deſcriptions of God.* Images are forbidden in the ſecond Commandment, and that in our Heads as well as in Churches. Some Men have been ſo wicked as not only to picture God in their thoughts, but alſo in their Churches and Chambers, which is enough to make one tremble to think that they ſhould go about to paint the infinite and everlaſting *Being.* If it be hard

hard and needleſs to picture an Angel becauſe it is a Spirit, how much more Blaſphemous is it to paint an increated Spirit, the Object of all Worſhip! But ſo bruitiſh have ſome been, that they have painted the Father as an old Man, the Son as a young Man, or as a Lamb, and the Holy *Ghoſt* as a Dove; and the Trinity (in ſome *Books*) like the Sun with Beams, and the word *Jehovah* in the midſt. Theſe are idle and unprofitable: for Chriſt himſelf (though a Man) cannot be pictured, it being hard to tell his features, and you muſt not pleaſe your fancies in it, and ſay as in other things *ſo it pleaſed the Painter* you would not like to have your own Picture ſo drawn. But if you could draw his bodily feature, yet you can't picture him fully, becauſe of his two Natures. Though you have a Soul you may ſay men picture your Bodys, but ſtill you have but one Nature.

And though God was pleaſed to appear in Shapes, yet what is that to the purpoſe. It was in Love and Mercy he thus Condeſcended; and will you ſo abuſe it? Theſe things beget carnal thoughts of God, and

are

are so far from being profitable that it is an horrible abuse, *Rom.* 1.22,23,24. And as these are unlawful, so *carnal* Representations of him are very dishonouring to him. Yet often times gracious Souls may be afflicted with these, and greatly perplexed from Satan, but if you hate them its matter of Comfort.

To such I would say that if indeed you hate them,

1 God will not charge you with them, but lay them at Satans door, though its great cause of Humiliation to you to be capable of suffering such temptations, its a fruit of the Fall.

2. You are not alone in this case, for many gracious Souls have been thus afflicted, and many all their dayes subject to them.

3. They will be but short, and if they last long they shall work for your good.

And for Direction to such I would say,

1. Pray often to God about it, as a poor Prisoner at a Window, look out and call in Heaven against them, and God will Rate off Satan at last.

2. Reſiſt them ſpeedily, and don't think of them too much: the way to reſiſt other Temptations is to ſtudy the evil of them, but theſe are to be thrown out immediately, they are not to be diſputed with.

3. Be diligently and ſpiritually imployed, be not idle, that gives great advantage.

4. Keep reading the Promiſes, and avoid all needleſs *ſolitude*, be much in godly, ſerious and lively Company.

2. If you would know God then ſtudy him much, and that in his properties, works, Word, Son, Spirit and Heaven.

This would help you to Know him and Glorifie Him.

1. Study Him in his Properties, look upon him as your Catechiſm ſpeaks, Infinite, Eternal, unchangeable, Incomprehenſible, *&c.* And this is the way to apprehend his *Being*.

2. Study him in his Works: All the *Creatures* are his *Preachers*, they are his *Library* and his *Ladder*: how wonderfully were

all things made! *Pſal.* 19.1. *Rom.* 1.20. and as wonderfuly preſerved and governed even from the *Angel* to the *Worm*: there are great myſterys in all. He works ſtill *John* 5. 17. that his *Providence* ſhould ſo extend it ſelf and that alſo both to good and evil, and yet *pure* notwithſtanding is wonderful, and its both perfect, punctual and perpetual, if he ſhould but take off his eye a moment, how would *Sun*, Moon and Stars drop? What a wonder is it that this *Maſſey Earth* ſhould hang in the *Air*, when we cannot make a Feather to hang in it. Study theſe great Myſteries of Creation and Providence, and be before hand with Satan and your vain imaginations. Who is it that Thunders ſo marvelouſly, *Pſal.* 29.3. & 145.4. O all his Works praiſe him, and men ſhould praiſe them, by and for them. You ſhould do as they did, *Mat.* 19. 31. *Luke* 7.16. Look upon God as the *Marrow*, the *Soul* the *Glory* the *All* of the Creation

3. Study God in his Word: Be well acquainted with the Scriptures they Teſtifie of him. Glorious Deſcriptions you have of

him there, I mention none. Accuſtome your ſelves to think of him as ſet forth in his Word, this is more than in his works; here he is drawn to the life, his Characters much fuller and clearer: in his Works you may plainly gueſs there is a God, but here you may ſee what a God he is in part though you can never fully know him.

Here you have the Trinity ſet forth (which the Heathen never dreamed of, and the Quakers have ſinned themſelves into the unbelief of) and ſo that myſtery of Gods being a Redeemer which could never be told by Natures light. How ſhould you then prize the Scriptures! cleave cloſe to them, and pity others that have them not, or that will not uſe them, their caſe is ſad indeed, its a ſign they never ſaw that Glory and Majeſty that is in them.

4 Study God in his Son. The cleareſt manifeſtation of God is in the Perſon of the Mediator, *He* hath *Expounded* him, Joh. 1 18. (in the Greek) *He is the Fathers Glaſs*, Joh. 14 9. Heb. 1 3. Col. 1. 15. in a clear Glaſs you may ſee every feature perfectly 2 *Cor.* 4 4, 6. *He is the Image of God*, ſo a God

Gods Glory ſhines in the face of Chriſt, he is Gods face; the moſt beautiful part of a Man is his Face. God who dwells in Light that none can approach to, 2 *Tim* 6.16 may be ſeen here in his glory, which otherwiſe we could not behold: as we may ſee the Sun in a diſh of water, which elſe cannot be looked at. Gods Glory eſpecially in his wiſdome, and goodneſs ſhines clearly in the Mediator; you may ſee Gods Majeſty in himſelf, and yet his condeſcendency in Chriſt. O that lovely and uſeful Remedy that is appointed to heal our ignorance of God!

5. Study God in his Spirit. He diſcovers himſelf in Chriſt by his Spirit. Study God in the new Creation as well as in the old in the works of Grace as well as in the works of Nature. O what a God muſt that be that makes a blind Soul to ſee! a dead Soul to live and breathe! See him in this, and Admire.

6. Study God in his Heaven. There he is moſt glorious. Suppoſe that (with *Stephen*) you ſaw the Heavens opened, and God there with that innumerable Company of glorious Saints and Angels about him, praiſe-

ing and magnifying of him, and if you could hope to be one of them ere long, would it not raiſe your Spirit? He directs us to this in the Lords Prayer (*Our Father which art in Heaven*) as if he would have us at the beginning of every Service to wind up our hearts to Heaven, it denotes his glory that he dwells in ſuch a place. You count him poor that lives in a Cottage, ſo on the contrary, great, that lives in a Palace,

3. If you would know God be often in thoſe places where he moſt diſcovers himſelf in his Glory. There are not only ſometimes, but ſome places alſo, where God eſpecially diſcovers himſelf; and you ſhould not only ſtudy him, but wait on him in thoſe places:

And they are two principally;

1. *In the Temple*, be no ſtrangers to Publick Ordinances, hearing the Word opened and applyed, &c. We are moſt familiar in our own Houſes, ſo is God in his it is called, *the place where his Honour dwel-*
leth

leth ; He comes to his Temple, Mal. 3. 1. *Christ was found in the Temple, Luke* 2. 46. *He will feed there, Mic,* 5. 4. He is usually found there at first and afterwards, 1 *Pet.* 2. 2. You should love the Word and desire it.

2. In the Closet, upon your Knees, O pray for this, that God would discover himself unto you. Pray as he did, Exod. 33. 18. and as Psal. 63. 2 *To see his Glory.* O pray whatever you do. A *Prayerless* man is a *godless, graceless* man, (but this *I* have largely spoke to from other Texts.) And when you have thus prayed, be Tractable and Ready to receive his Impressions and Discoveries. Pray *and Look up,* Psal. 5. 3. it will come by little and little; plead with God for it, and you have many arguments to plead.

1. That he has given you a Soul capable of knowing him.

2. That he has Enlightned as blind and dark Souls as yours are.

3. That he has made a Covenant-promise of this, *That he will give a heart to know him; and that they shall be all Taught of God,* &c.

4. And (if you can plead it) that you desire to *know* him, only that you might *love and serve* him. And he has said, *you shall know if you thus follow on to know him.*

The Second Branch.

Be mindful of Him, for if you forget him, you cannot glorifie him.

Let him be in your thoughts much, Psa. 16. 8. *I have set the Lord always before me.* Luke 1. 75. *Before Him.* Let your knowledge further your Remembrance of him. To forget him argues open Impiety, or secret Hypocrisie, *Job* 5. 13. *Psal.* 10. 4. Some persons think of him after a bad manner, and so dishonour him; and others do it by forgetting of him, as if God were not worthy to be thought on. And you are all prone to this Evil. Learn to *send*, to *Bend*, and to *bind* your *Thoughts* this way to abide with God.

Labour to know and think so much of God, as to prefer him, and Communion with him above all things, so as to set up an high Throne for him in your Souls, desiring

firing nothing more than to glorifie him, and to be glorified with him, ſo as to ſay with him, *Pſal.* 73. 25. *Whom have I in Heaven but thee? &c.* It is a wonder we can forget him, for the Creation is full of him, which might put us in mind of him; his mercies are many, and are as ſo many *Motives* and *Memorandums* to us, and there is one *Ordinance* that is on purpoſe appointed for this end that we might Remember. *Do this in Remembrance of me*: And though this ſin of forgetting God be little noted, yet it is a Mother-ſin, and ſorely threatned, Pſal. 9. 17. *The wicked ſhall be turned into Hell, and all the Nations that forget God.* Pſal. 50. 22. *Conſider this all ye that forget God, leſt God tear you in pieces, and there be none to deliver you.* What a dreadful word is this?

So much for the Third Direction.

Direction IV.

Accuſtome your ſelves very much unto a Life of Praiſe, this is the way to glorifie God,

God. This would fit you for Heaven; the firſt word you ſhall ſay There is *Hallelujah.* *It* is *Angels* work, and *Heavens* work, be found much in it; and it would alſo help you againſt Unbelieving Melancholly, for there is Love, Gratitude, and Joy in it. It keeps off Satan, and keeps you near God, and though you may be at a loſs about your intereſt in him, yet praiſe him for his Divine Properties, and bleſs him for his Chriſt, and what he hath done for you, though evet ſo little.

And Read thoſe Scriptures often that put you upon this duty, the Book of Pſalms is full to this purpoſe. And this is moſt ſuitable for a *Lords Day* eſpecially. We have all ſomething to bleſs him for, either what we *have had*, what we *have*, or what we *hope to have.* But if you have nothing elſe to bleſs him for, bleſs him that you are *out of Hell*, and under the *Call* of the Goſpel. *Praiſes* ought to have their due ſhare in all our *Prayers*; but alas, how often are they ſhut out, and all our time filled with Complaints! we either forget to praiſe, or are ſhort and perfunctory in it.

it. Chriſt did not teach us ſo to do, for the Lords Prayer begins and ends with praiſe.

If you can't bleſs him for ſome benefits, *as ſaving grace, &c.* yet you might praiſe him for his *own Excellencies. I* ſay as Pſal. 107. 8. 15. &c. *O that men would praiſe the Lord, for his Goodneſs, and for his wonderful works to the Children of Men.* This would ſet off God and his ways in the world. And if you would accuſtome your ſelves to it, it would make it become eaſy to you.

Direction V.

Keep your Eye upon the whole Compaſs and Circumference of your Duty, and ſee that all be done as God expects it from you.

Much is to be done if you would glorifie God. Look not at it with a ſquint Eye, Obedience doth much glorifie God, but do not pick and chooſe your Duty, you muſt be univerſal in your Obedience, or elſe you will be aſhamed, Pſal. 119. 6. There muſt be no ſin loved, no Duty neglected. And

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the Commandment is exceeding broad, Pſal. 119. 96. When an Inſtrument hath many ſtrings, it requires the more skill in managing it. You are to mind both Law and Goſpel. The Moral Law is a *Rule* though not a *Covenant* to Believers, (I do not think that Chriſt who was made a *Curſe* for ſin, will be a *Cloak* for it,) and this Law condemns heart ſins, and ſins of Omiſſion, &c. *You are to hate every falſe way, and in all things to live honeſtly; to have a good Conſcience both towards God, all men, and your ſelves, &c.* You muſt ſee to *Faith in Chriſt, and Repentance towards God.* You are to mind the Duties of both Tables, and to ſee that there be *Faith* in all you do towards God, and towards men *Charity, Juſtice, meekneſs;* and as to your ſelves *Sobriety, and Self-denial.* Take heed of minding one duty ſo, as to neglect another. In general ſee to an humble, heavenly, blameleſs Converſation; that ſo others may glorifie God for you. Nothing like *practical Godlineſs,* 2 Theſ. 1. 11, 12. Let God be glorified by your *walking worthy of your Calling.* Profaneneſs diſhonours him, *Phil.* 2. 15. Some Pro-

Profeſſors carry as if they had nothing to do *for God* in the world, others carry as if they came from Hell *to do the Devils work*, and to glorifie Satan, and many walk as if they carried Chriſt up and down in the world only to *Reproach* him, this is woful. But mind you your whole Duty, and leave not out thoſe Duties eſpecially, that even ſome wicked men have skill in, as Juſtice, Temperance, Mercy, Charity, Meekneſs, *&c. But be you ſpiritual in all* this is to be like God and Chriſt, Eph. 5, 1; 2. *To be Imitators of Chriſt, as he imitated his Father, John* 5. 19. Imitation evediſcovers high Eſtimation. Compare Mat. 5. ult. with Luke 6. 36. Carry *witneſſingly, Convincingly, Tit.* 2. 10. 1 Pet. 3. 1, 1 Pet. 2. 12. *In the day of Viſitation* that they may be forced to glorifie God, *q. d. When he ſhall viſit them.*

Mind *Comlineſs* in all you do, and what is of *good Report*, as well as what is *lawful*. And be always doing ſomething more than others, that is *harder* and more *hidden* Duties than what others do. And do not do that your ſelves, which you forbid o-

thers

thers to do. The Scripture is full as to all theſe things, but *I* forbear any more.

Mind alſo in your doing, both the *manner* after which you are to do all, and that you act from right ends, and from right principles, and provoked to it by Goſpel Motives, and that you do all *orderly*, the greateſt Duty in the firſt place, and *ſeaſonably*; for if you be cutting with your Ax when you ſhould be ſmoothing with your plain, you will make but a bad piece of work of it. God complains of ſome, that he found not their works *perfect*, they ſhould be perfect in all their *parts*, though they cannot be ſo as to their *degree*, the want of any of theſe, is as an hair in your pen, that blots all. When God bids you ſerve him, he bids you to do it fervently; zeal and Repentance ſhould go together. You muſt not only *hear*, but you muſt be *ſwift to hear*; not only give to the poor, but *draw out your Soul*, as well as your Mony. Thus you are to mind the manner of all you do. If you wind up a Watch, and do not ſet the finger right, it will go wrong. If the Arrow be drawn up to the head, and directed

to

to a wrong Mark, the Game is loſt: and a Man may looſe by ſhooting ſhort, or over, as well as by ſhooting wide.

You are to do all, not only *in Faith*, and in the Name of Chriſt, but *in fear*, alſo or elſe it cannot be acceptable, *Heb.*12.28. you muſt do all by *Rule*, Gal.6.16 bring all your work to the Rule. If the Mariner mind not every point of the Compaſs he will make ſad work: you ſhould Trade by *Rule*, Pray, Hear, *&c.* do all *by Rule*. Theſe things have been ſo plainly and plentifully opened on other Subjects, that I ſay no more of them here.

Direction VI.

Get and keep your ſelves in ſome meaſure fit for *ſuffering*. Get ſuch Graces as will fit you *for*, and Adorn you *in* your *Suffering*.

You may *be near it*, for ought I know? be *fit for it*, that God may be glorified by you, as (no doubt) he is by a holy, humble ſuffering for him. Get much Faith, Humility, Zeal, Boldneſs for God; O how was God glorified by the Martyrs of old! and ſo alſo

alſo by the death of Chriſt; ſo that they that ſtood by cried out, *This is the Son of God*, John 21.19. *Iſai.* 24. 15. 1 *Pet.* 4. 14. The *Spirit of Glory* is more than *the Spirit of Grace*, and that ſhall *reſt* upon you. When you ſuffer you ſhould be concerned for Gods Glory, as Chriſt was, *John* 17.1. you do not know but God may call for that which is Deareſt to you: O be like Chriſt, that in every thing denied himſelf, vailing his own glory, though he did not quit it; for (as one well ſaith) all the Honour poſſible is due to the Humane Nature of Chriſt, from the very firſt moment of of its being united to the perſon of the Son of God, *Heb.* 1 6. and yet all this he willingly laid aſide to glorifie God in the work of Redemption, living like *a Servant*, and dying like a *Malefactor*.

And (to Comfort you) this is the way to *Glory*, *Luke* 24.26. *Rom.* 8. 17. *if we ſuffer with him, we ſhall be glorified with him*, *Rom.* 10.10. *With the mouth Confeſſion is made unto Salvation*, *Gal* 6 17. *He went to his Slaughtering-Houſe as to a Wedding-houſe*, John 14. ult *Ariſe, let us go hence*;

ſo

ſo ſhould you ſuffer with *Chearfulneſs*. And if you ſhould not be called to ſuffer *Death*, yet if to ſuffer *Shame* and *Reproach* for Chriſt, you ſhould *Rejoice*. The Apoſtles did thus: and *Triumphed* in Chriſt Jeſus, 2 *Cor.* 2.14. to Sing in the *Stocks*, and embrace *Faggots*, is highly Glorifying and pleaſing to God.

Direction VII.

Make it your great buiſneſs to Glorify Jeſus Chriſt the Son of God: if you would glorify God, 1 *Pet* 4.11. he is glorifyed (as you heard before) *through Chriſt*. When you glorify Chriſt you honour God, for *He* ſeeks *his* glory all along; hence has he ſuffered the *worſt of evils* to be in them that he intends to ſave by Chriſt, that he may let us ſee he *Loves* Chriſt more, than he *hates* Sinners. (But this is no Encouragement to ſin.) That muſt needs be an Excellent Bloud that takes away ſuch ſtaines: nay (as ſome of our *Divines* have ſaid) *God Suffered* Adam *to fall, that ſo Chriſt might have the Honour of Raiſing up fallen man again.* And the Miniſtry is appointed to honour Chriſt; the Spirit in

the Preaching of the Gospel takes of *Christs* and shewes it unto us, *John* 16.14 hence (as some observe out of *John* 17. 10.) when Christ prayed before for himself, he used that Argument *that he had Glorifyed God*; now he prays for his Disciples, his Argument is, *that they had Glorified him*, to signify that this was well pleasing to God.

And you Glorify Christ by seeing your need of him; and when you come unto him by Faith, and Close with him, when you depend on him, and profess him, and walk seriously before him, and suffer for him when called to it (*as before*) when you Bless God for Christ, and wholly Live to him, and account *all things Dross in Comparison of him*; when he is much in your *Head*, *Heart*, *Mouth*, and *Life*, when you walk as his Members, and trust in his *Righteousness*, and though the *Papists* have Reproched it, yet you will find it will not deceive you at Death. Where pure Righteousness *Leads* the *Van*, Glory comes in the *Rear* *Isai.* 58. 8. Christs Righteousness is your glory, Oh Glorify God by puting it on.

Direction VIII. And Lastly:

Get and Keep to high and noble Ends in all you do.

This Glorifying God is in it self *a Noble Work, an high Raised Work,* and can never be *Sincerely, Evenly,* and *Universally* Managed with *Low Ends.* If your *Ends* be *Low* your *Lives* can never be *High.* Its a pitty that *Heaven-born* Souls should mind *mean* things. O be where your head the Lord Jesus Christ is, *Col* 3.1,2 we see it Daily and every where, that the End (let it be wherever it will) is of a *Drawing, Directing,* and *Overcoming* Nature.

This makes Sinners to be as they are, their carnal Ends in all things govern them. Hence its impossible to make a Sinner forsake his way till he hath new ends given him by heart-changing Grace. Now as the divine Glory is, or ought to be, every man's great end (as in the Text) so there are some other noble ends that would further this great end if they were daily kept up in the *Conscience, Power, pleasure and Dignity* of them.

In Particular *these six Ends,* with which *I* shall Conclude.

1. *Aim now at perfect Mortification and Holineſs.*

Its true *that you cannot attain it* muſt be taken for granted; yet its your Duty to *Aim at it*, its the very nature of the new nature ſo to do.

True Grace is not contented with *Little Grace.* Herein lies Goſpel Perfection.

1. In giving all it hath to God in the Name of Chriſt. God has that from the Soul that no creature in the World hath, and he can do that for God every day, that he would never do for any other. And that's not all, but

2. When it hath done all this, its heartily grieved that it can do no more. And alſo,

3. It keeps on *Mortifying Sin*, and *Perfecting Holineſs* (in order unto glorifying God) without ſetting any bounds or limits to it ſelf. And in this it out-does the moſt flouriſhing Hypocrite in the World) a good Soul would (if it could) be infinitely enlarged in love to God, and hatred to ſin.

It is your Duty to *Aim at the perfect Mortification of your Sins, and perfect Holineſs.* And that not only (thô mainly) be-

becauſe the holy and ſpotleſs Law of God requires it, *Gal.* 3.10. *Curſed is every one that continueth not in all things that are written in the Law to do them*, Mat. 5. laſt. *Be ye perfect as your Father which is in Heaven is perfect.* And you are commanded to love the Lord your God, *with all your heart, mind ſoul and ſtrength*, &c. And Chriſt teacheth you to pray that you may not be *lead into Temptation, but delivered from all Evil*, Mat 6.13. and the Apoſtle prayes for his *Corinthians*, in 2 *Cor.* 13.7 *I pray God that ye do no Evil*: and 1 *Theſſ* 5. 23. Yea (as one well ſaith) even pardoned Perſons themſelves, are ſtrictly bound unto the Law for Duty as well as Adam, though not with ſuch evil Conſequences; they may be in danger of contracting Sin, though not in danger of incurring Death by the breach of it. And the Law is as much a *Rule* to them as ever, though no more a *Covenant*, and though Believers are delivered from the *Curſe* of the Law, yet not from the *Commanding* power of it Our being ſet at liberty from the curſe of the Law, does not diſcharge us from the Duty and Obedience we owe unto it. The Law of God being

as just and full of equity as ever, though we have unhappily lost our power to keep it, and Christ *came not to destroy the Law but to fulfil it.* And when he justifies any person, he does not give him a liberty to sin, or disoblige him from Duty; so that still the Law is in force as a Rule to the end of the World, and requires perfect Mortification, and perfect holiness and conformity to God, therefore you should *Aim at it.* (Tho' God is pleased through the Merits and Righteousness of Christ to pardon Imperfections, when the heart sincerely Aims at and designs perfection) and not only should the Command of the Law put you upon thus Aiming at perfection, but there are two special advantages would be the Consequence of it.

1. It would be a comfortable evidence of your Uprightness: and an *Upright Man* God accounts a *perfect Man*, Gen. 17. 1. *Walk thou before me, and be thou perfect,* (in the Margent) *be thou sincere:* Psal. 18. 23. *I was also upright before him, and I kept my self from* mine *iniquity.* If any sin be indulged, or Duty neglected, you cannot have good evidence of your sincerity. And this aiming

ing at perfection, both in Mortification and Holineſs, would argue the truth both of your Love and Hatred. When you take your Aim, by 2 *Cor.* 7. 1. having therefore theſe precious promiſes, *let us cleanſe our ſelves from all filthineſs of Fleſh & Spirit*, (there is Mortification) *perfecting holineſs*, (there is vivification.)

You are not only to cleanſe your ſelves from *ſins of the Fleſh*, that are of a groſſer nature, but *Sins of the Spirit*, *all Spiritual Filthineſs*; *Spiritual Pride*, *Heart-Hypocriſie*, &c. Nay, *all Filthineſs*, ſo that the Evil One may not ſo much as *Touch* you. 1 *Joh.* 5. 18. and to keep *Unſpotted of the World*, Jam. 1. 27. *Some things are not to be named by you*, *Eph.* 5. 3. And this is not all, but afterwards you muſt go on, *perfecting Holineſs in the Fear of God*; and all this from a moſt Goſpel Motive, *viz* the *Covenant-Promiſes* that are mentioned in the end of the foregoing Chapter

Thus if you would have an Evidence of your ſincerity, you muſt deſign perfection.

2. It would alſo be a notable help to your *proficiency* in the ways of God; and your *great Attainments* would greatly glorifie God. He that ſhoots at the Moon

ſhoots higher than he that ſhoots at a Mole Hill. Though you cannot reach Perfection, yet you would by thus Aiming at it, Reach further than thoſe who only ſet themſelves ſuch, or ſuch a meaſure of Grace.

O therefore if you would glorifie God greatly, get great meaſures of grace; let your Ends and Aims be great; no leſs than perfection in grace. Do as *Paul* did *Phil.* 3. 11, 12, 13, 14, 15. Aim at the Reſurrection of the Dead, at *a ſinleſs Eſtate*; *Forgetting thoſe things that are behind*; be earneſtly *preſſing forward*, and *Reaching forth* (as a man Running a Race ſtretches forth his Body, and makes towards the Mark, ſo do you) *toward the Mark for the Prize*, &c. A Metaphor drawn from the *Olympick* Games, where many Run, but one Obtained the Prize. *If by any means I might attain to the Reſurrection of the Dead.* See how earneſt the Apoſtle was in this matter, and he makes it his *one Thing* he had to do.

And theſe deſigns would further you greatly in your Glorifying God.

So much for the firſt thing you ſhould Aim at.

2. *Aim*

2. *Aim at frequent ſenſible Communion with God.*

I ſhall be ſhort in this, and the Reſt, for the firſt was *that I* chiefly intended. But Aim at this, it is an high and Noble End; and deſign the Enjoyment of God in every Ordinance, and upon all occaſions. This would help you to glorifie God, for then you might expect to enjoy him. Let your Souls follow hard after God. But always be ſure to give Chriſt his due place, and honour, in all your making out after Comunion with God, *Eph.* 2. 18. *He* ſeems to beſpeak it, John 14. 6. *I am the Way, the Truth, and the Life; no man cometh unto the Father but by me.* Therefore be ſure to mind Chriſt in all you do.

And it would be good every Evening for you to obſerve what Tranſactions, and out-goings have paſſed between you and the bleſſed God. On Gods part, what offers of grace, what Quicknings and Breathings of his Spirit, *&c.* And on your part, what openings unto God, what Receivings from him, what meltings of Soul, and humblings before him, and what Improvements, of his Preſence and Providences, you have made, and what out-goings, and

earneſt Breathings of Soul, to God, have paſſed from you: and accordingly you are to carry in a way either of Humiliation or Thanksgiving. Whilſt ſome are ſaying *Who will ſhew us any good?* Say you with *David, Lord lift thou up the Light of thy Countenance upon us. Pſal.* 4. 6, 7. Whilſt others have their *Portion in this Life*, and have their Bellies filled with Gods Hid Treaſure (both at Sea and Land) Let it be your great Ambition to *Behold Gods Face in Righteouſneſs, and to be ſatisfied with his Likeneſs Pſal.* 17. *ult.* And though you may not know what Raptures and Raviſhing Enjoyments and Enlargements mean, yet ſee to walk humbly with God, and Aim at daily, Soul Transforming, and Endearing Communion with him.

And hereby you will be holpen to this great Duty of glorifying God.

3. *Aim at Univerſal Edification.* Let every body be the better for you. Let this be the deſign of your Soul, although too often you may fall ſhort of what you deſign. *Let all things be done to Edifying*, 1 Cor. 14. 26. There is an ungodly Edification you read of, 1 Cor. 8. 10. *Emboldened*, it is in the Greek *Edifyed*, when we by our

your Example make others bold to ſin, beware of this, let your Carriage be ſuch as may Edify Beholders. And your *Speech always with Grace ſeaſoned with Salt, that you may know how you ought to anſwer every man*, Col. 4. 6. *Let no Corrupt Communication come out of your mouth, but that which is good to the uſe of Edifying, that it may Miniſter Grace to the Hearers.* Eph. 4. 29. Eſpecially when you mention the great Name of God, do it Reverently, and Admiringly, Take heed of ſpeaking *lightly* of good things. It is to be bewailed, that many times the good Diſcourſe of ſome is ſo weakly managed, that it rather makes ſport to others, and ſets them a Laughing, then Convinces and Edifies them. May you not have as much Reaſon to ſpeak Admiringly and Reverently as *David*? and how does he Abound this way, the 145 *Pſalm* moſt of it is ſpent this way: but in the *5th* & *6th* verſes, he would ſo ſpeak of God as to ſet others a ſpeaking ſo too. And may not you ſay with him, as *Pſal.* 35. 10. *All my bones ſhall ſay, who is a God like unto thee?* ſo all my Sins, my Soul, my Wants, may you ſay, ſpeak thus. Your ſavoury, holy and reverent ſpeeches would greatly edifie others and glorifie God.

And

And unto all that has been ſaid *I* would give you this Advice, *Wherein you fall ſhort in one thing, Labour to abound in another Duty, that you may have more skill in, and Ability for.* It is true you are to do your beſt in all; yet if you unwillingly fall ſhort in Active Obedience, Labour to make it up in your Paſſive Obedience (if called to it) if you fall ſhort in *Action*, be ſure to make it up in *Affection*, (But beware of deceiving your ſelves here) and what you cannot do your ſelves, as Acts of Charity *&c.* Labour the more to ſtir up others to do it, what ever good it be, and God will ſet it to your Account as done by you for his Glory.

And your high and Lofty Aimes in all this would mightily further your Glorifying of God.

4 *Aim now in every thing you do, at a moſt Honourable going off the Stage of this World.* O Aim at this, and live like them that Aim at glorifying God by their death, in paſſing Honourably and Gloriouſly through it.

Be every day taking the moſt likely way to avert this. Keep Conſcience ſo now in peace & power, that this may readily be effected at laſt. And though you may dye in the dark, as many a good Soul hath (*for as grace is free, ſo Comfort alſo*) yet now Aim at, and labour for an *Abundant Entrance into the Eternal Kingdom*, 2 *Pet.* 1.11 There is a great deal of difference in Ships coming into the Harbour, ſome come with their Anchors loſt, Sails torn, and Maſt gone, *&c.* But others

thers they come in with all their Sails and Flag up: O be often Aiming to come *gallantly* into the Harbour of Glory. And you ſhould be in ſuch a Frame as to long for the day (but alas, few need Mr. *Dods* Advice to be patient to ſtay *till God ſent for them*,) and be willing to wait his Time; very few in our days are ſo fond of going to Heaven, as to be in ſuch haſte; but Aim you at it, and at a *Tall Stature* in Chriſt. O labour to find, & feel your ſelves daily fitting for that ſinleſs Eſtate before you, *Col.* 1. 12. *to find your ſelves made meet for the Inheritance of the Saints in Light*: And that God is daily working of you up, framing and faſhioning of you, for that ſelf-ſame thing, 2 Cor. 5. 5 *He that hath wrought us for the ſelf-ſame thing is God, &c.* Let your *graces*, not your *ſins* follow you into another world, Rev. 14. 13 but O the miſerable caſe of ſuch, *whoſe works follow them* in a bad ſenſe, all their ſins, *viz.* the *deſert of* them, but not the *pleaſure* of them, and though they would gladly have them ſtay behind, (*for they are ſaid to lye down with them in their Graves*) *Job* 20 11. yet they will not, but follow them to the Judgment-ſeat, and down to Hell again, there *to be their Tormentors*. On the other hand what a Comfortable thing it is when your Prayers, Tears, Alms, Faith, Repentance, Self-denyal, Patience, *&c.* Follow you. And this is it you ſhould in all you do be aiming at, for this you have a promiſe Pſal. 126. ult. *They that ſow in Tears ſhall Reap in Joy*,

Joy, he that goeth forth weeping bearing precious ſeed ſhall doubtleſs come again with. Rejoycing, bringing his Sheaves with him; they ſhall have Sheaves of Comfort and Glory then, for all their Toil and Tears now. O be often taking a fair farewel of all this world, at leaſt aiming at thus doing.

And for your great encouragement take notice of this, that none of the Actings of your grace, ſhall ever be loſt, as you ſee in the forenamed Text, there is an Harveſt of Joy after a ſeed-time of grace. And the Reaſon is *God obſerves all, and Books all*; and though your grace may lie in a little room, ſo that it may well be compared to a grain of Muſtard-ſeed, the leaſt of all Seeds, yet it ſhall not be loſt, and though none in the world has been able to ſee many of the Actings of your grace, yet you may ſay as ſhe did in another caſe, Gen. 16. 3. *Thou God ſeeſt me!* he is graciouſly *by you*, and ſees your ſecret Cloſings with Chriſt, your Mournings, Meltings, Heart-breaking, Relentings of Soul, not a ſigh but he takes notice of it, not a Groan or moan but he hears it, not one act of grace but it is all naked and bare to him; and he takes himſelf as glorified by all theſe, as you have heard; and then will ſurely Reward them with glory in another world; and if ſo, then the comfortable Reflection, upon all theſe muſt needs help to make your going off the Stage very *Honourable and Comfortable*. O then abound in theſe and that's the way; daily be deſigning this glo-

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rious End. So much for the fourth noble end we are to Aim at daily, *that so we may eminently glorify God.*

5. *Aim daily to have a pleasant smiling Countenance at the Morning of the Resurrection.* Aim at nothing short of exceeding joy then in the Judgment day, *and to be without spot or fault,* Jude 24. Aim now to have a *Crown there,* 2 Tim. 4. 8. Let your happiness lye in the Second Coming of Christ; *be looking at the Recompence in the Resurrection, Luke* 14 14 And that's the last time to take *Mony* in: Let it be *your* great care and *Study* then to have *your* Account *weighty* in a good sence, and (as was said in the last particular) abound much in the Exercise of Grace, and if you Go off the Stage well *at Death,* You will fare well *here.*

And O what a Day will that be when all the Saints shall Lift up their heads before God, and Angels, while all others shall find their Faces gathering *Shame* and *Blackness*! when the *Arch Angel* shall sound and gather all his Armies together, O what a *Day of Congregation* will it be! and what a sad Day will it be to some, that must find it a *Day of Separation*; and that for ever! But to the Saints a joyfull *Day* and *Glorious,* when Each of them shall *Shine as the Sun in the greatest Splendour,* and more. *O how will the Vaults of Heaven Ring with their joyfull Acclamations! O what a Train will follow the Captain of your Solvation!* and what a *Shout* will they give, when they take

take Leave of a *Retrobate World.* And if you would Look with a *Pleaſant face then,* Aime at, Deſigne for it *now* : Glorify God much, that's the way to it; and often Renewing your *Deſignes,* for this would alſo fit you to Glorify God.

6. *Aime at the higheſt Degrees of Glory in another World.* There are Degrees of Glory is plain, and many Arguments might prove it, Oh! *Aime at the higheſt Degrees of it,* if you would Glorify God here under the Influence of theſe high and noble ends, and amongſt the reſt Aime at *Heaven,* at nothing ſhort of *Heaven,* Oh! *Seek for Glory, Honour, and Immortallity.* Rom. 2. 7. And the greateſt Degrees of it : Count it not enough to have only ſo much Religion as will keep Life, and Soul together, that will *only* bear your Charges to Heaven, but be *Ambitious* of being great in Heavens Court, and *Intimate favourites of the Moſt High.* Let us be perſons of great *Aims* and *Deſigns*; and this is one eſpecial *way of Glorifying God.* *AMEN.*

Thus you have in theſe few and plain Diſcourſes ſeen that it is your great Duty to Glorifie God; *and had ſome help afforded you for the doing of it. If* God may be Glorified, you Converted, Edified *or* Comforted *I ſhould Rejoyce*; *and if it ſhould be otherwiſe, my Soul deſires to weep in ſecret for your Pride and Miſery.*

FINIS.

To my Loving and Dearly Beloved Christian Friends, in and about

Lymerick.

Most Dearly Beloved,

FOR so I can in much Truth call you, notwithstanding my going away from you; it having been my serious Resolution this great while to lay, and leave my weary Bones amongst you, and so I may still for ought I know, either through a common Calamity suddenly happening, or by a wonderful hand of Providence afterwards restoring. There were many strange Providences at work, to bring me at first to you from afar, which are tedious to relate (I being at present in no good writing case, besides that writing Letters has been burthensome to me from a child) & I have (all things considered) been as mar-

velouſly preſerved amongſt you, eſpecially conſidering how long we have kept together.

For you (thô it was a great act of ſelf-denial) was I ordained, you have I moſt dearly (above all People) loved you have I with *ſome* care, & much hard ſtudy (notwithſtanding bodily weakneſs) Taught, and with you have I comfortably and contentedly lived, and with you could I have died; nothing but want of work amongſt you, (not Wages) unleſs it had come to ſtarving, and the probable likelihood of its continuance ſhould have parted us; but it hath been my reſolution of old, rather to wear out than ruſt out, and it would quickly kill me, to go on in ſpending Sabbaths as of late I have done; and I ſuppoſe the offer of a thouſand pound *Per Annum*, to lead ſuch an idle life, would ſignifie little to me; many offers and invitations have *I* had elſewhere; yea, to places that might ſeem at the firſt bluſh to pleaſe me, but for your ſakes they were in vain, and took me up few thoughts. The World (through mercy) hath not hitherto been a prevailing temptation to me, but *I* dare not engage that it never ſhall.

The

The World neither brought me hither, nor kept me here, nor the want of it ſends me away; for *I* am taking the moſt likely way (according to outward appearance) to go from the comforts of it, being beſides every way unfit for ſo great an undertaking: but Oh the ſweetneſs of Chriſtian Goſpel Liberties, though in a Wilderneſs! is not Communion with God, and his People, in Goſpel Ordinances worth venturing by Land or Sea? Yes verily.

Though the Providence of God hath ſingled me out of the whole Kingdom, and thruſt me from poor *Lymerick*, (which *I* moſt dearly love, and ſhall *I* fear ſinfully hanker after) yet *I* have already made many liars, both of ſeeming friends and open foes, who often both to my face and behind my back, ſaid, *I* would make but a ſhort ſtay in *Lymerick*; yet you ſee though other worthy men, even in times of peace, left you, yet notwithſtanding troubles at my firſt coming, and all along, it hath been my deſire, and full deſign, to ſtay as long as you have any thing for me to do.

*I*ndeed *I* know in many caſes, it is a Mi-

niſters duty to ſtay with a people, (as many in theſe Nations will, I blame them not for it) though there may be no preſent work for him, when there is ſome comfortable probabilities, that the Clouds will flie away after a while; but when I ſee (in an ordinary way) a Deluge unavoidably coming, and God upon his way, who hath already done *Terrible Things in Righteouſneſs; and is going on throughly to purge his Floor:* I ſay, whilſt I ſee and believe this, how far it is my duty (eſpecially conſidering thoſe circumſtances I lye under, which in divers particulars, none other in the Kingdom doth, which I now name not) only to ſtay, to do nothing for you more or leſs, except to be a witneſs of your Trouble as well as my own, whilſt I might (at leaſt for a while) be of uſe elſewhere, I leave to ſerious and impartial minds to conſider.

There ever hath been, and I ſuppoſe will be different apprehenſions amongſt all men, about Removes. It being indeed in it ſelf, one of the hardeſt things in the world, for a man to know where God would have him be; however, there is comfort in this, that if any man, Miniſter or People, do in any dark

dark and difficult caſe or undertaking; uſe all Gods appointed means ſeriouſly and ſincerely, in order to the knowing of his mind, and the duly approving their hearts to him all along in what they do, they may confidently on good grounds expect one of theſe two things, *viz.*

1. Either that God will moſt graciouſly and ſenſibly lead him into the way of truth. Or elſe,

2. If through blindneſs or weakneſs they ſhould miſs it, God will certainly forgive them. I am ſingled out by Providence, and once more in my ſickly age turned into the wide world, I hope not to ſhift for my ſelf, *for the Earth is the Lords and the fulneſs thereof.* I was caſt upon him when a Child, and hope all things ſhall work [together] for good.

I have peace in what I have done, whatever conſtructions at home or abroad may be put upon it by godly and learned men, whoſe judgment I much reverence, and whoſe Books I am not worthy to carry after them; for I am at preſent wholly laid by the walls as uſeleſs, and likely ſo to be: beſides, I know God hath many Servants,

and variety of work for them; ſome are reſolved to ſtand, yea to ly by it. (*I* blame them not, but ſuppoſe it is their duty) God very likely intending himſelf glory by their ſufferings, others are inclined to remove (all doors of uſefulneſs, not only being ſhut but bolted) God having work for them elſewhere: an inſtance of which you have in theſe two Diſciples, *Peter* and *John*, Joh. 21.18,19,20,21, *verſes*, *Peter* was told by Chriſt he muſt ſuffer, which was the work he was to mind: but he asking Chriſt *what ſhould become of John*, met with a ſharp reproof from Chriſt, telling him, *what was that to him*? Chriſt is both infinitely wiſe, good and ſoveraign.

Let all of us, both you and us, ſee well to our end, either in ſtaying by the ſtuff (worldlineſs and preſumption being ſometimes at the bottom) or in plucking up the ſtakes in order to a remove: for I would not willingly remove either,

1. From novelty, for I am not naturally diſpoſed that way; or,

2. From the bare example of others, for they are but few to encourage me: nor,

3. From diſcontent with my place, work, or

or want of wages: nor,

4. From Cowardize and carnal Fears of trouble, for I expect them wherever I go: Nor,

5. Laſtly (Though many more might be named) For vain hopes of profits and preferments: I ſteer not a courſe that promiſeth that: but in a word (next to the glory of God) I would remove.

1 That *I* might be a little uſeful the latter part of my days for the good of Souls.

And 2. That I might enjoy God in his pure Ordinances, though but for a while.

3. and Laſtly, That I might be kept from ſoul-pollution: all which things are not ſo weighed by the Profeſſors of this age as *I* think they ought: for ſome (nay very many) can be contented to live without the Goſpel, and the pure Ordinances of it, having lived ſo many years before without it; and not only ſo, but they can fall into a compliance with their Neighbours in point of Worſhip; which ſome I know of cannot do. I do my (dear ſouls) beſeech you in the Lord, to look well to your Worſhip, and to your walking; be nothing like this Generation in either of them.

Now at parting (my dear hearts) in reflecting and looking back: I have some comfort as to three things, though as they lye strictly betwixt God and my own soul, I have cause enough of shame and confusion of face. And the first is,

1. As to twelve years liberty past, that in some measure *I* have in season, and out of season, revealed unto you the whole counsel of God, to the outmost of my poor ability, the salvation of all your souls. I have earnestly prayed, longed, and laboured for, and am sorry I am forced to leave so many souls in a natural estate, as I found them, and so many half beginnings, that I fear will come to nothing. *O Lord, undertake for them, and send whom thou wilt send, for the perfecting of them: I* could say much more, but *I* forbear, yet hope in God *I* am free from the blood of Souls. And,

2. *I* have comfort in the latter end of my time, when my liberty was daily threatned, in that I used all the means I well could with a good conscience for the prolonging of it; yea, though I was reproached for it, as if it was done out of cowardize and fear of a Prison, when alass, it was only out of

true

true love to you my deareſt Friend having a mind to be of uſe to you any way, thô never ſo obſcurely in private, rather than be laid aſide as an uſeleſs veſſel; which made me ſometimes charge ſome of you, wiſely to husband your Liberties; for if nothing were to be done, neither in publick nor private, in Priſon nor out, I would be gone; Then,

3. When I was in Priſon, and my publick liberty quite gone, I have comfort in two things.

1. In the forwardneſs of my very ſoul, and well-pleaſedneſs in ſeeing you, and Preaching to you once every day (though at Deaths Door, being ſick moſt of the time) much rather than in being at my own comfortable home, where that Liberty would not be granted me.

2. In that I uſed all means poſſible for the recovering of my liberty again, which in former times ſucceeded, but now came all to nothing: what ſhall I ſay? it was the Lord: thoſe I too much leaned to brake under me, and wholly diſappointed me, ſo that at laſt I was forced to this unhappy choice, either to remain a ſickly, uſeleſs Priſoner, or to withdraw from them that I moſt dearly love. But though it be one of the ſaddeſt Provi-

dences that ever I met with, and hath almoſt coſt me my life; yet *I* would ſay, *the will of the Lord be done.* Give me leave now in a word (for *I* am quite tired already) to do theſe five things, viz. *to beg of you, to adviſe you, to thank you, to pray for you, and to bleſs you in the Name of the Lord.*

1. *I*n the firſt place, let me beg of you, and that for my ſelf, often have *I* begged of you for your ſelves, that you would be reconciled to God in Chriſt, uſing all Arguments for that purpoſe; but that day is over, and the night is come upon poor *Lymerick*: but now at laſt *I* beg for my ſelf no outward thing, but theſe two things, *viz.* your pardon and your prayers.

1. *Your pardon, i. e. of whatever you have ſeen amiſs in me at any time, in any place, or upon any occaſion whatſoever; poor Miniſters are ſubject to like paſſions as others are: I have not been ſo exemplary as I ought to be, though I bleſs God it hath been my daily Prayer, and care, in ſome meaſure to adorn the Doctrine of Jeſus Chriſt my Saviour in all things: but alas, we infinitely fall ſhort of our glorious pattern. Oh my dear Souls, ſet the Lord Jeſus Chriſt before you alwayes, and walk as he walked; whatever*

ever good things you have learned, received, heard or ſeen, in me, do, and then the God of peace ſhall be with you: whatever good word have been dropt to you in publick or private, whatever Rules, Motives, Comforts; whatever Sabbath-diſcourſes, Funeral-Sermons, or Sacramental Speeches you have heard, I beg you treaſure them up, and ſuffer them to dwell richly in you: but whatever evil or weakneſs you have ſeen in me, let it be buried from your practice for ever; only ſo far follow me, as I have followed Chriſt. I do deſire to humble my ſelf before God and you his People, and do heartily beg the mercy of God in Jeſus Chriſt for all my miſcarriages. My poor ſickly body hath ſometimes ſtood in the way of ſome duties towards you, which yet otherwiſe I ſhould have delighted in. Pardon and excuſe my ſudden anger ſometimes, it was rather ſeeming than real; and when real, it was nothing but a concernedneſs for you & your liberties, which I ſaw were forfeited and a going, by our ſecure and negligent and unworthy attending and walking.

2. *I beg your Prayers; let not that Plough ſtand ſtill, in Cloſet, Family, Night nor Day, whatever doth beſides.* Brethren *pray for us, the*

the ableſt Miniſter may be, and daily is beholden to the poor breathings of the meaneſt Believer. I know my dear Brethren, *I know that you can pray, bleſſed be God for it; Oh, fail me not: pray I may be ſenſibly and throughly ſanctified in ſoul, body and ſpirit; pray I may be throughly emptied out of my ſelf (for I find it very hard) pray that God would in a ſpecial manner be with me both by Land, and Sea, and make me a rich mercy where-ever the ſoles of my feet may tread; pray that God would direct me, incline me to, enable me, and own me in whatever may be his bleſſed will and pleaſure; pray I may be fitted for doing and ſuffering, and be made and kept faithful to death; Oh! ſtrive together with me in your Prayers; pray I may be delivered from them that may not believe in* America; *that I may find an open, and effectual door there, yet before I dye: That I may be accepted of God, and the Saints; Oh! what a mercy is Prayer; the thickeſt walls, the broadeſt Seas cannot hinder the mutual viſits of our Prayers: though we may never meet more betwixt theſe old pleaſant walls of the Abby (which grieves my very ſoul, to turn my back on) yet let us often meet at the Throne of Grace, and you may be ſure of, and reckon*

reckon on my poor Prayers: I doubt not, but where I ride, where I lie, when I ſtand to preach or kneel to pray, will teſtifie how much my Soul loved Lymerick.

2. *Let me now Adviſe you, and though in a few Particulars, yet eſpecially in the firſt place:*

1. *Make your Calling and Election ſure:* Oh, my dearly Beloved, ſee to a ſaving work of Grace upon your own heart, make ſure work for Heaven. If there be a flaw in your chuſing of God, and cloſing with Chriſt, you are loſt for ever. You may be aſſured of this, from the experience of your *poor Miniſter*, who hath often waited on you with the glad tidings of the *Son of God; that is no eaſie matter to be a Chriſtian:* True Religion lies in nothing ſhort of Chriſt living, breathing, fighting, conquering and reigning in the Soul. *I* muſt not enlarge here, I refer you to the many thouſand ſerious, ſweet and ſearching Truths you have heard: Oh, read, remember and practice them, and read them one to another. That which is the ruin of thouſands (as one well ſaith) of *Profeſſors*, is firſt an imperfect work of the Law, producing only ſome fears and

Affections; then afterwards an imperfect work of the Goſpel, producing ſome imperfect hopes and joyes; but all this while they are not humbled at their very heart, nor emptied out of themſelves: they do not ſee Sin, nor believe in Chriſt after a ſaving manner; Oh my Dear People! give the infinite God no reſt night nor day, till you find ſin an intolerable burthen, and be brought to a full reſt, & ſatisfaction in Chriſt, living upon Chriſt only, wholly and alwayes. Moſt under the Goſpel are convinced, but not humbled, they know every thing, & can talk of any thing, but feel little or nothing with life and power upon their Souls, many ſeem to be burthened with the ſence of their ſin and miſery; but yet can bear it, and are contented to live without deliverance from it; Oh, get from under the old Covenant, come from under *Adams Covenant*; take heed of fetching life and comfort to your Spirit at any time, by any thing beſides Faith in the blood and promiſe of Chriſt; let Faith, Love, and a ſpirit of Goſpel Obedience do all you have to perform: *I* beg that you in whoſe hands theſe Lines may come, would be at the pains

to tell the men and women, that formerly attended on my Miniſtry, and their Families one by one, that *I* do moſt earneſtly beg; nay, moſt ſeriouſly Charge you and them, that not one of you venture to meet me at the laſt day in a ſtate of Nature: Oh let me ſee you ſmiling in that day; Oh, let me find you my Joy and Crown then, very likely when *I* now part with you, *I* ſhall never meet you more in this World; Oh fare ye well my deareſt hearts, till the morning of the Reſurrection. The good Lord grant us a merry meeting beyond the Grave. *I* then adviſe, charge, and take my leave, my laſt leave of thoſe eight ſorts of Perſons.

1. You *Rich* and *Worldly Perſons*, in and about *Lymerick*; *I* take my leave of you, begging you would yet lay up your Treaſure above, ceaſe from things below, do every thing with an eye to Eternity; look on all things as you would when dying: beware of the unlawful uſe of lawful things, what you love moſt, fear it moſt; if any man love the World, &c. Do Gods Promiſes, or Mens Bargains ſavour moſt with you? come let me meet you

wealthy,

wealthy at the laſt Day: many have wealth without weal; write ſmall gains on all your Proſperity, where there is much Labour, with checks of Conſcience, Gods curſe is all the portion you can look for; Oh turn your faces upward, heaven-ward, drive a Trade for another World, and if thou do it in good earneſt, and do not find it a better Trade than toyling in the World, then ſend thy curſe after me.

2. You that are poor and low in the World, in and about *Lymerick*; I take my leave of you: do not you meet me out of Chriſt at the Reſurrection of the Dead. I am ſorry *I* cannot come at you to ſpeak, but *I* have often done it already: Grow rich towards God, rich in Faith; let not cares for your Body ſink your Soul, Oh, the worth of your poor Soul! though you are not worth the ground you go on: the *Poor receive the Goſpel*; how is it, that you have ſlighted and loſt it? Chriſt in the Parable compels the poor to come in, why have you ſtood out all [illegible] twelve years? you have time for every thing, though poor, and yet can find no time to make your peace with God in, and to live in Divine Com-

communion. Know God is no respecter of persons. Beware of two Hells, one here, and another hereafter: it is not lack of money, time, or trade, or any such thing that damns men, but lack of saving-Grace. I would not have thee damned *poor man*. Oh lift up thy eyes and enquire after Christ, and eternal things: once more I take my leave of thee; the *Lord* grant I may bless thy happy *Lot* at last.

3. You Old Men and Women of the Congregation, I take my leave of you, tho' sore against my heart; do not venture (I charge you) to appear at last without a saving work of Grace: you I have spoken to, but alas! how much labouring in vain is amongst Ministers? you are dropping into your Graves; you must quickly know (and that fully) what you have often heard in that old Abby; Oh, *come in at last, better late than never*; become *Old Disciples*: take heed *of Youthful Sins* in *Old Age*; watch against the evils of *Old Age*, which are many: but now I have not time to name them; you have had time to prepare experiences, are they ready? can you hope (on good grounds) to look God in the face, when

 the

the breath is gone out of your body. Oh, throw not away *Old Age* after *Youth*; lay hold on Chriſt: you know there came in one at the eleventh hour, and one ſaved on the Croſs, who knows what free Grace may yet do for you: Farewel *Old Man*, let me ſee thee well at laſt. If I were to ſtay here yet our being together would be ſhort, for you are *Old* and I am ſickly.

4. You *Young Men and Women*, I now take leave of you, at your peril; let me not ſee one of you out of Chriſt at laſt; if you do, know, your blood is upon your own ſoul; for unto you frequently and ſolemnly have I ſpoken: you have *I* Catechiſed, and Expounded it too, and prayed for. *I* now ſay nothing, but refer you to the many Sermons on *Eccleſ.* 12. 1. *I* have (through mercy) prevailed with many ſuch to turn to God, and they never repented it: but *I* am ſorry *I* muſt leave ſo many unconverted young Folks behind me, in ſuch a day of vile Examples as this is, but *I* can't help it; the Lord pity you: thou haſt had a day on which depended eternal life, what haſt thou done with it? as ſure as God liveth thy *Dalilah* will be thy death and devil. That

which

which thou now takes in with joy ſhall be caſt out again with groans, and breakings of heart: Oh what might thou now have been poſſeſſor of, if thou hadſt well husbanded thy youthful day: the Lord bring to remembrance by his Holy Spirit, *Old Sermons* for thy *Converſion* and *Humiliation*; for now *I* muſt ſay no more, *I* leave thee to thy Judge

5. You Convinced Unconverted Ones about *Limbrick*: you that are almoſt perſwaded to be *Chriſtians*; that are Cakes not turned; I do (with an aking heart) take my leave of you: Oh what will become of you through all eternity! can you? will you? dare you meet me at Gods Tribunal in that old, carnal, curſed Eſtate, that *I* now leave you in, notwithſtanding many hopeful convictions? *I* do in the Name of the great God, as a Miniſter of the Goſpel, charge you not to do it: how have theſe abounded in *Lymbrick* which hath argued Gods preſence in his Ordinances: how many have gone out of their own doors fully convinced & reſolved for a godly life, but yet taken off afterward? Oh this curſed diverſion is the damnation of thouſands: there were many

of my knowledg, that durſt not attend in that place, being afraid of their own trouble; but alas, they are never like to be diſturbed in their carnal ſecurity any more by me. Oh, what a Preacher will they meet with at Death and Judgment! how many of my Congregation had luſts too ſtrong for their light, and corruptions for their convictions: what ſhall I ſay or do for them that have light but no life; that goes to Hell juſt by Heaven: that have been near to the Kingdom of Heaven, yet fall far ſhort of it: Know, that God by his Spirit hath waited on you, and wooed you, both in the heat of the day, and the wet of the night; how wilt thou ever bear the remembrance of thoſe thouſands of ſweet and ſerious Truths that thou haſt ſat long under, and been often affected and well pleaſed with, though ſtill to no purpoſe to this day; after a while it will be in vain to cry, call time again, or my poor ſickly Miniſter again, who hath often intreated me with all manner of words to be ſaved: know there hath been a Prophet amongſt you; Oh bring it to ſome iſſue, yet it is not too late; your converſion will yet prevent your condemnation: come ſeriouſly

to

to it, either to receive or reject Christ: it grieves me to think how many hopeful beginnings will (by this angry Providence) come to nothing, that might (in time) be something. *I* fear you will grow asleep under the present Preaching, and if Satan should have a Commission from God to rock you, then you are lost for ever. *I* forget my self, *I* must say no more to you, if thou miscarriest, know, *I* gave thee warning: Oh that *I* could breath life into you; *the Lord God do it for these miserable Souls.*

6. You the poor doubting and disponding Souls of my flock, *I* must take leave of you, and that goes most near unto me. *Its* true, mostly *I* had to do with others in my publick Ministry, conversion rather than consolation being the *work I* levelled at: but yet, you have frequently met with words of comfort, and sweet baits in your way home. *I* beg you would get these Sermons read to you, that became food to your Faith and Comfort. You know *I* Preached an hundred and ten Sermons on the Covenant of Grace, for your *I*nformation and Consolation; get them read: there

can be no comfort got or kept with out a good understanding of, and settled meditation upon the rich, free and well ordered Covenant: Oh call to mind those many Sermons at dayes of Prayer, and Speeches at the Lords Table. When *I* set my self to incourage you in the wayes of God, and to answer your Cases of Conscience. You must now take a little pains to rub up your memories, for *I* cannot repeat old Truths, nor press new ones; *I* have run out beyond bounds already: alas, what will you do my poor afflicted Souls? you ly near my heart; who shall now comfort you, when he that first wounded you is so far from you? The Lord Jesus Christ himself send the great Comforter, and that to abide with you for ever: *I* hope he will now do it himself, and none can comfort like him, indeed none but him: but *I* hope Jesus Christ will not leave you comfortless, *but come to you, though you now cry out*, the Comforter that should relieve your soul is far from you: *The good Lord raise up some* Barnabas, *some Son of Consolation for you*: Though my door hath been ever open, night and day, to receive your Soul-complaints; yet know, Gods will not be shut. Ah my

poor

poor hearts! look off from poor man, whose breath is in his noſtrils, and look up to and pour out your complaints before your heavenly Father, ſitting on the Throne of Grace more freely and frequently than ever. Be of good chear I hope we ſhall have a good meeting another day, *where all tears ſhall be wiped away*: the leſſer comfort you have now, I hope the more lies in Bank for you at death: Look continually to Jeſus, *the Author and finiſher of your Faith:* live and dye waiting: be not caſt down; if you have dealt faithfully with me in opening of your caſe (as I have good reaſon to think you have) I am fully perſwaded you ſhall do well, and dye in peace. Take heed of Unbelief, and give God the glory of what he hath done for you. I muſt ſtop my pen: Farewel, *my poor afflicted People*, I leave you with that Shepherd in *Iſai.* 40. 11.

7. As for you Careleſs and Prophane *Lymbricians*, I have nothing more to ſay to you, than bid you Farewel; for I ſuppoſe this Letter may not fall into your hands: I am now incapacitated of treating with you about eternal things. Once I had an opportunity publickly to do it; and you know I

did it in ſeaſon, and out; making it my dayly buſineſs to deal with *poor, careleſs ſinners*, chuſing rather to convert one ſinner, than comfort ten Saints. Converſion hath been the buſineſs of my life theſe twenty years; by Converſion I do not mean turning men to an Opinion, but from darkneſs to light, and from the power of Satan to God. You have often heard me ſay, *That I had rather turn one to Jeſus Chriſt than ten to my Opinion:* but *I* have done with intreating, beſeeching, preſſing and compelling of you; *I* leave you to him that made you, who is wiſe in heart, and mighty in ſtrength. *If I* ſhould charge you not to meet me out of Chriſt, it may be you would laugh at me; but *I* do ſolemnly charge you not to do it, and let them laugh that wins. You muſt in good earneſt betake your ſelf to the love, and practice of a godly life, in order to eternal life, or be damned for ever; and remember *I* told you ſo. *If* God ſhould (after my departure) open any of your eyes, you may come to long for thoſe helps that now you have loathed: *I* do beſeech you by the excellency of God, the preciouſneſs of Chriſt, the Glories of Heaven, the beauties of Holineſs

lineſs, the unſpeakable worth of a Soul, and the confounding amazements of the damned; that you open your eyes, bethink your ſelves, and cry to God for mercy whileſt it may be had: *If* you will not, this Paper, and the Writer ſhall riſe up in judgment againſt you. Farewel Careleſs Sinners, Farewel unkind and perſecuting Neighbours: who have forbidden me to ſpeak to the *Gentiles* whereby they might be ſaved, that have been very unneighbourly to him that never meant nor did you hurt, bnt have ſtudied alwayes of doing you good. *I* forgive you, the Lord firſt give you Repentance, and then forgiveneſs.

8. And laſtly, You *Upright and Sound-hearted Souls*, *I* take my leave of you: you will perſevere through Grace to the end: you are my joy now, and will be my crown hereafter; be not diſcouraged at this evil day, you ſhall do well in ſpight of all oppoſition. Oh make it your great buſineſs, to pleaſe God, and honour him in that place and ſtation he hath ſet you; whether old or young, rich or poor, Husband or Wife, Parent or Child, Maſter or Servant: be good in your Relation; for he that is not good in his

his place, is good for nothing; though you are upright and paſt the worſt, yet walk with a holy jealouſie over your ſelves: be not contented with a little Grace, but let it be your daily ambition to grow in Grace: let not the Name of God ſuffer at any time through you: Remember what was ſaid on 2 *Tim.*2.19. are you indeed upright, you have cauſe to be thankful; for God hath done more for you than thouſands: it grieves me to ſee how many amongſt us carries the plain marks of unſoundneſs, even under a talking Profeſſion: ſome giving way to the love and immoderate purſuit of worldly things, and others taking to themſelves a godleſs liberty, as to ſtrong Drink ſpending much precious time amongſt vile, vain men, to the diſhonour of God, and their own certain and eternal undoing. *O Lord, gather not my ſoul with Sinners:* hold up your heads you upright-hearted men, your Redemption is nigh: Oh, it's not to tell what is laid up for us againſt the time we meet next; *eye hath not ſeen*, &c. though we part now, we ſhall meet again, and never part, but be for ever with the Lord: nay we ſhall know each other in Heaven, and be filled with all the ful-

fulneſs of God: let all the Clouds that now hang over your head make you only mind your home, and mend your pace: know there is good and comfort to be got out of the worſt of conditions; you may be aſſured (you upright hearts) affliction or ſuffering ſhall either miſs you or mend you: but I forget my ſelf, I muſt take leave, *The Lord guid you by his counſel till he bring you to glory.*

I have done with the firſt Advice; the reſt I will but name: I only ſay this before I come to them, that if I had opportunity and liberty to have preached my Farewel Sermon, it would have been from thoſe words, in 2 *Cor.*13.11. I would have ſpoken eſpecially to that four-fold Exhortation that is in them, paſſing by other things in it as a conſtraining compellation, *viz.* [Brethren] and a brief Concluſion [Finally] and a heart-breaking valediction [Farewel] and a hearty benediction [That the God of Love and peace might be with them] nay a rich Promiſe [he ſhall be with you.] The firſt Exhortation is to be perfect, and that you ought to preſs after perfection all you can,

if

if a little of any thing will ſerve turn, it is a ſign you are not right; to be perfect ſignifies to peice again; and ſo do you when ever you fall out with God, Conſcience, or the people of God. Oh peice again; The next Exhortation in that Text is, to be of good comfort; the third is to be of one mind, but it muſt be a *good mind*: and the laſt Exhortation is, to live in peace. But I have no time to hint further at that Text; Oh read it often over for my ſake. So much for the firſt Advice,

2. I adviſe you to be deeply humbled under, and affected with this dark and diſmal diſpenſation under which you lie at preſent; for you are the firſt in the Kingdom (or at leaſt the part of it) that are gone into captivity, which is an aggravation of your trouble; though every perſecution muſt begin ſomewhere, I could wiſh we might be the laſt, as we are the firſt: but it's to be feared it will not be, but rather the beginning of ſorrows. This is a very angry Diſpenſation, let men make as light of it as they will. Oh that Jeſus Chriſt (who alone can) would take up this quarrel. Deep Humiliation,

Self

Self and Soul-abaſement is your preſent and moſt proper work; Oh buckle cloſe to that work, God *calls you too*: your Sun is gone down at *noon* (*i. e.* when *you leaſt looked for it*) God hath turned all your *Songs* into Lamentations, *and your Feaſts into Mourning*, and yet there is worſe news in the verſes after, as you may ſee in *Amos* 8. 9, 10, 11, 12. Certainly God ſees ſomething, nay many things eminently amiſs amongſt us, that makes him proceed thus againſt us: Oh what hath ſin brought us to? let us ſearch our ſelves, one by one, and ſee wherefore it is that God contendeth with us: let us every one put away his own ſin. I ſay to you as once God ſaid, *Put off your Ornaments that I may know what to do unto you.* I am afraid it is almoſt forgotten already, and no ſmall miſchief will happen upon that forgetfulneſs. *Oh Lord, pour out a ſpirit of deep humiliation and mourning upon poor* Limbrick, *for it hath moſt heavily ſinned againſt thee*: you are as ſure to have your opportunities mentioned to you in Eternity, with *Joy or Sorrow*, as ever you ſaw the Sun ſhine.

3. *I ſeriouſly adviſe you, to prepare, and lay*

lay in for ſore, and ſinking Sufferings: I expect them wherever I go, and I think you have reaſon alſo. I deſire not to go from trouble: for whither ſhall I fly from Gods Preſence: but I deſire to go for work, having none here; and to be better fitted for trouble when it comes: I ſay little to this, I refer you to the many Sermons of late: I have hitherto proved a true Prophet; but ſhould be glad for your ſakes, if free-grace would make me a lyar as to that heavy Cloud, which is hanging over theſe Nations, as once he made Jonah *as to* Nineveh.

I ſay once more lay in, and that in good earneſt, for Suffering Times, for they will, if not moſt certainly, yet moſt probably come: put not away the Evil Day: Security hath almoſt undone us already: Sore Exerciſes are at the Door: Oh! keep your ſouls in an undiſturbed expectation of Suffering: it is an eaſie thing for men to ſpeak light of ſuffering; but when they indeed come, if God give not Suffering Grace, on ſuffering ground: there will be nothing but Denying, and Betraying the Lord Jeſus Chriſt: Oh! be faſt and faithful to God this evil day: my ſoul Trembles at what I ſee this ſad hour of Temptation will produce on thouſands of Pro-

Profeſſors: how will they fall like Leaves in Autumn? *for though men live by a form of Godlineſs, they cannot ſuffer, nor dye by it, I ſee the beginnings of a fear and alteration in this place already: not only as to mens Worſhip, but their walking: ſome are growing looſe already: Oh that I had the wings of a Dove, that I might quickly be at reſt, from ſeeing that Security, careleſs walking, forgetfulneſs of God, neglect of Duty, immoderate minding the world, frequent vain Company, Tipling, prating, unprofitable talking; with many more evils, that might be named; which are here covering the face of* Limbrick. *I only ſay, That if your Foundation be not well laid on Chriſt, only in deep humiliation, you will never ſtand: I refer you to thoſe few Directions I gave you, how to dye ſafely, though ſuddenly; I confeſs your troubles, i. e. the thoughts of them, have much more affected me, than my own; but upon better conſideration I am quieted, becauſe I think but few will hazard any thing for Chriſt, his Goſpel, and a good Conſcience, but do what men deſires them; we are reaping the fruit of our vain attendances: now wrath hath it's day, and your mirth it's night.*

4. *I adviſe you to a ſerious, conſtant, and punctual obſervation of the Lords Day, the Chriſtian Sabbath: be found in the duties of it: watch your thoughts, words, and ways that Day. I fear the want of this, hath had an hand in our Sufferings: Profeſſors do not rule their tongues on the Sabbath as the* Puritans *of old did: you might do well to repeat old Sermons, and call in others for their edification, eſpecially the weaker ſort; for ſome cannot read, Oh invite them, and help them all you can: many of you took Notes, let them not lye by you ruſting: but ſome in one place, and ſome in another; be doing all the good you can: Oh, abound in Cloſet and Family Duties, give God his twenty four hours; know it is Sacriledg to meddle with any part of it: make bold with your own things, and not of Gods: keep repeating and praying one with another on the Lords day, leſt the Sabbath be forgot in* Zion. *I might ſay many things as this: but for ſome reaſons forbear it. I refer you to what was ſaid lately to it, from* John 20. 19. *The Lord God of Sabbaths ſo ſanctifie every one of you, that you may ſanctifie his day, and his Name every day; ſo as God may have glory, and you the comfort at laſt, and every body edified about*

about you; let God ſay *Amen.*

5. I adviſe you in caſe peace and liberty in other places be continued, that you do not content your ſelves without the Goſpel: Oh, the worth of the Goſpel! if there be any thing under Heaven to be valued, its the dearly purchaſed Goſpel of Jeſus Chriſt. I can never tell you (though I ſhould ſet my ſelf to it) what the worth of a learned, godly, plain, powerful and exemplary Miniſtry is: Oh, what a ſweet thing is communion with God, and with his People in pure Ordinances! Oh, how vile muſt Sin needs be, that hath a main hand in ſending away the Goſpel! Men are naked without the Goſpel, it is the glory of any place: Oh the Curſes that follow its removal! I beg you would be concerned in this particular; you were too much formerly contented without it, let it be ſo no more. I was brought hither after a wonderful ſort (all things conſidered) and my removal is not without a wonder. Some godly young man might be had, whoſe charge is ſmall, and might be leſs taken notice of than I was.

O Lord, take not away thy Spirit from Limerick, *but reſtore thy precious Goſpel to it, leſt it ſleep the ſleep of death*: Oh the temporal, ſpiritual and eternal plagues that fill up the room of a removed Goſpel!

6. I adviſe you not to be ſtrangers one to another: this hath been an old fault all along notwithſtanding my many publick (eſpecially private) Admonitions to the contrary. See one another, Pray one with and for another: you may without hazard (I hope) keep dayes of Prayer together. Shall theſe fail and come to nothing? God forbid. Be ſtirring up one another, be glad to ſee each other, and be uſeful one to another, both to Soul and Body as there is occaſion. Away with this ſtrangeneſs and ſelfiſhneſs; let your communion be profitable. It grieves me to think that you here, that have heard together, nay prayed and ſat down at the Lords Table together, ſhould grow meer ſtrangers one to another, as I greatly fear you will. I can do no more than wiſh you to your duty: the Lord unite your hearts to himſelf, and one

to

to another, causing you to live in peace and Oneness of mind, that the God of love and peace may dwell amongst you.

7. And lastly, I advise you to beware of Seducers and Errors: Remember *Acts* 20. 29. Keep close to your Bibles; to the Law and to the Testimony when any thing is started: Beware of such as cry up the Light within, shun their Books, and all unnecessary communion with them, pittying their being out of the way. I might say more here, but a word is enough to the wise. I might without blushing say, as *Gal.* 1.9. Be ware of any Doctrine that makes Christ the favourer of sin, or man the Saviour of himself.

But I have done with Advising you and goe on to the next:

3. Give me leave to thank you: I thank you for all your care and love from first to last. I thank you for your great importunity for my settling amongst you, when you were acquainted with me by my providential

dential passing through the Town. I thank you for your kind receiving me at first, notwithstanding my great bodily weakness, and soul unworthiness. I may in some measure say; as *Gal.*4.14. *that my temptation that was in my flesh you rejected not, but received me as an Angel of God.* I thank you for your serious, cheerful and constant attending upon my Ministry: and for your care, kindness and tenderness in my sicknesses. I thank you for your ready compliance with me in any lawful thing that at any time I desired of you; and for your standing by me to the outmost of your power in those many troubles and trials that I have met with from first to last. I thank you for your kind Tokens in secret, for your pleading my cause in publick, and excusing my weakness as you had occasion. I do most heartily thank every one, any one in City or Country that ever did me any kindness less or more, by word or deed. I thank any that would hear me, and I more thank them that did heed me, and I thank to them yet more that I did any saving good as a Nurse, but most of all them that got

their

their firſt ſaving good from me. *I* hope whether *I* be your Nurſe or your Father, you will not forget to love and pray for me, though at a great diſtance. Laſtly *I* thank you for your deſire of my longer continuance with you: the Lord ſupply you better; *I* have already acquainted you with the grounds of my removing. *I*n one word, *I* thank God for your love, and heartily pray it may be returned manifold into the boſome of you and yours.

4. Give me leave to pray for you; As for this *I* ſhall ſay little; *I* hope that Study of mine may bear witneſs for my concernedneſs for you. You may gueſs at my Prayers in ſecret (*i. e.* as to what *I* praied for) by what you have known in publick and private. *I* pray you may be filled with all the fulneſs of God: that you may know the love of Chriſt which paſſeth knowledg. Oh that you may be filled with the knowledg of his will, and may walk worthy of the Lord to all well-pleaſing, being fruitful in every good work, ſtrengthened with all might, according to his glorious power,

unto all patience and long-suffering with joyfulneſs. Oh that you may be made meet to be partakers of the inheritance of the Saints in light, and may at laſt have an abundant enterance into the everlaſting Kingdome of God. The good Lord make all Grace abound toward you, that you alwayes having alſufficiency in all things, may abound to every good work. The Lord ſanctifie you wholly, in Soul, Body and Spirit, and grant I may at laſt ſee you every one preſented without ſpot, or blemiſh, or any ſuch thing before the Father, with exceeding joy.

Now when I am taking leave of all, bidding Farewel to Sabbaths, Sacraments Lectures, dayes of Prayer, and Expoundings, and Catechiſings; ſaying Farewel to my Relations and Friends in *England*, *Dublin* and *Limerick*: Farewel to my Study, and that old Abby, &c.

I do moſt cordially pray that you all may Farewel in your Bodies, but eſpecially in your Souls. Oh, that you may

Farewel

Farewel in your Basket and Store, in your Children, Servants and Neighbours: the Lord grant you may Farewel in your Trade and Traffick, especially Heaven-ward. Oh that you may Farewel in Prosperity and Adversity, in all your desertions and afflictions. I wish your welfare at home and abroad, by night or day, in a single or married condition, by Land or Sea, at Bed or Board. Oh that you may Farewel in the troubles of life and pangs of death; and at your solemn appearing at Judgment. Oh that you may Farewel both in time, and through all Eternity. Yea, let mine Enemies Farewel *for ever*, thorough true Repentance and saving Grace, givento them *now*; So be it, my heart saith *Amen*.

5. And lastly, Let me bless you, and that in the Name of the Lord: seeing Jesus Christ (the great Head of His Church) hath impowred Ministers so to do. Now the Lord bless you, and keep you; and the Lord make His face shine on you, and be gracious to you: the Lord lift up the light of his countenance upon you, and give you

peace. Our Lord Jeſus Chriſt himſelf, and God even our Father, which hath loved us, and given us everlaſting Conſolation and good hope through Grace, comfort your heart, and ſtabliſh you in every good word and work. The God of peace that brought again from the dead *our* Lord Jeſus Chriſt, the great Shepherd of the Sheep, through the blood of the everlaſting Covenant, make you perfect in every good work, to do his Will; working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever. Now the Grace of our Lord Jeſus Chriſt, the love of God the Father, the ſweet and comfortable Fellowſhip of the Holy Ghoſt, be with you all now, and evermore, *Amen* and *Amen.*

Thus Prayes your very Affectionate and greatly Afflicted Miniſter *for you All, and will* (through Grace) *hold on ſo to do, whileſt*

John Baily.

May. 8. 1684.

Poſtſcript.

I *Preſent You* (my dear and much endeared Friends) *with this ſmall Token and Legacy of my Love, hoping it will not only meet with a kind Reception, but a Chriſtian Improvement amongſt you. It was but very lately I put pen to paper, having many Debates within my ſelf whether I ſhould do thus or no, not knowing what Conſtruction might be put upon it, either by Friends or Foes: but my ſtrong Affection to you would not ſuffer me to be ſilent, and when I had begun, the ſame Affection would not ſuffer me to be ſhort; for I fully deſigned only half a Sheet,*

but

Postscript.

but writing to you the People of my Love it roundly run without stop or stay to this length: and at last in much peremptorineſs I forced my self to conclude, reſolving it should look nothing like a Book (though with much eaſe it might) but like it ſelf, viz. *a parting* Letter. *I confeſs I am ſorry it is ſo large, leſt it prove tedious, and ſeldome read, and thereby I loſe both my end and labour; and yet withal I am ſorry it is no larger, ſeeing I can't Preach my* Farewel Sermon *amongſt you, the ſubſtance of which is not at all in this* Letter. *Such as it is you are welcome to it: read it (I pray) together and alone, and that frequently, ſeriouſly and impartially; communicate it to the men and women of the Congregation as you have opportunity. The plaineſs of its dreſs I take for granted will never offend you; for I only now write to you, juſt as I uſed to Preach to you, and Talk with you. It is the Market Language that muſt ſave Souls. You ſtand more in need of a skilful and faithful Phyſician than an Oratorical one. There are ſome miſpointings and ſmall Errata's in the writing (I writing badly my ſelf got others to*

Postscript.

to Transcribe it) *which I beg you would excuse and mend; for I am not at leasure through manifold distracting occasions to attend it. I am not concerned at the many faults I foresee, & could name that very many persons will find in & with this Letter. Its enough to me that Uprightnes hath boldnes, & a good man is satisfied from himself. Many more things I would have said, but for some Reasons leave them to some better opportunity. If God get any glory, and you good by this Friendly* Letter, *I have enough; if it falls out otherwise I can't help it, there is but so much labour lost to the many Moneths and Tears before. The Lord renew you in the Spirit of your Minds. The Lord keep you from Hypocrisie and Apostacy, and heal all those Miscarriages that I see growing on the face of* Limerick; *but can't (to the great grief of my heart) help, by reason of my present circumstances. The Lord be with you all,* Amen.

This is the Prayer of him for you who once was your Minister, and still remains the Lords Witnes either for you or against you.

Acts 26, 16. *John Baily.*